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RELIGIOUS MOVEMENTS IN PRUSSIA IN THE PRESENT CENTURY.

FROM OUR GERMAN CORRESPONDENT.

(Continued from page 109.)

It must be confessed that there was a good degree of vitality in the Free Societies, or they could not have increased so greatly in spite of the efforts of the government to crush them. Not only were their conventions forbidden, but they were not allowed either to build churches, or accept the offer of the churches of other societies, which in many cases were made.—If one of their preachers christened a child, the rite was in the eye of the laws null, and the officiating clergyman, and all the parties to the act, were made liable to fine or other punishment. And yet if the child was not christened, the parents were liable to punishment, and the child himself grew up without the right of a citizen. True, one finds more than one pompously expressed decree of the government in which the right is granted for every one to leave, under certain conditions and in certain forms, the Evangelical (established) church, and join himself to other *Christian* churches; but as neither the Free Societies nor the Baptists have yet been recognized as Christian, of what avail is the permission? Those who have done it have found themselves deceived. They find their marriages declared null, their wives to be concubines, their children illegitimate, and incapable of inheriting their fathers' names or property. Previous to 1848 they had no shadow of remedy. The government refused to acknowledge them, and to grant them corporate rights; but as the clauses of the Constitution guaranteeing religious liberty were well known to have reference to the bodies which had separated from the Catholic and Protestant churches, especially to the German Catholics and the Free Protestants, these paragraphs were thought to place them on the same ground with the other ecclesiastical bodies. The consternation of the Free Societies may be imagined, on learning that these very articles were hereafter to be the foundation of proceedings against them! "The Christian religion will be made the basis of the religious freedom guaranteed in Article 12,' &c. Such are the words of the 14th paragraph, and by it the Free Societies are excluded from the benefits of the Articles preceding, since the government refuses to acknowledge them as Christian. A nucleus around which they cluster is furnished in a few societies which, going away from the established church in a body, retained their churches and corporate rights. This is the case with Rupp, in Koenigsberg, and Ulich in Magdeburg. Within the walls of their own church edifices they have hitherto been allowed to perform the usual pastoral offices.

When the adoption of the present Constitution was no longer doubtful, and the interpretation of Article 14th to the destruction of the Free Societies began to be suspected, their leaders naturally sought for some means of escape. The most feasible plan seemed to be that of uniting with the German Catholics, and making common cause with them.

The movement in the Catholic church in 1844–5–6, was very willingly helped forward by the government of Prussia, in the hope of weakening the power of the Pope in the kingdom; and patents, particularly one dated March 30, 1847, were issued granting the right to secede from the Catholic church, and form separate societies. Since the completo triumph of the counter revolution became a matter almost inevitable, sympathy in political opinion and feeling, the natural consequence of their treatment by the government, and the growing conviction that there was but little difference of sentiment between the two parties, had been gradually drawing them toward each other. By uniting, their strength would be increased, and the Protestant section might, perhaps, obtain some share in the few privileges which the other party had previously obtained from the government. The union being decided upon between the Free Protestants and the Ronge section of the German Catholics, the councils of the two parties met in adjoining apartments of the "Schutzenhaus," in Leipzic, on the morning of the 23d May, 1850. "The object of this two-fold assembly," says a reporter present at the time, "is the discussion of a project for a fundamental union, if possible, or at any rate, a union so far as their institutions are in common. And for this object a large number of deputies have met from many different places. The Protestants had scarcely assembled when they received word that their preacher, Sachse, of Magdeburg, while on his way up the street with a friend to the meeting, had been arrested by the police. A constable who had been sent from Magdeburg for that purpose, had pointed Sachse out, and a Saxon policeman had taken him prisoner. A few minutes later came similar news concerning Ulich. These gentlemen, the preachers of the two Freien Gemeinde in Magdeburg, had been warned by the police of that city not to visit Leipzic on this occasion; to which, however, they had paid no attention, not supposing that they would be pursued in this manner into Saxony, and being ready on their return to suffer such punishment as might be inflicted, with patience. You can imagine, (continues the reporter) the excitement which this news aroused in the assembly. An immediate dissolution of the conference of the Free Societies by the police was expected. The council of the German Catholics voted instantly to send a deputation to the police office, to make themselves acquainted with the fate of the prisoners. Private information was soon brought that the two, together with G. A. Wislicenus, of Halle, who had been arrested immediately on stepping out of the cars, had been ordered to leave the city forthwith. I will add nothing to these facts, except that so far from the interference of the police having interrupted the congress, it has materially helped the project of the union forward. At this moment it has been voted to begin the process of uniting by bringing both councils together into a common session, the German Catholics having a moment previously voted, that if their brethren in the other hall were driven off, they would follow, and assemble again with them in Coethen. This is the effect of the course of the police." The same reporter continues his account of the proceedings the next day as follows:

"COETHEN, May 24, 10 o'clock, P. M.

"The council of the German Catholics which was called at Leipzic, as well as that of the Free Societies called at the same time and place, has just been closed by force, not, however, before they had completely effected the main object for which they had met together. Already in Leipzic the two conferences had united in a common session, had accepted the draft of a Constitution which was previously prepared, under the new name of 'The Religious Association of the Free Societies,' had chosen an Executive Committee, and in a word, had effected the union in all points, of course with the proviso that all these points must be laid before the separate societies in order to give full effect and validity to the Constitution. There remained little more to be done, than the decision of certain points of form, when it was voted to adjourn hither to Coethen. The grounds of this decision were the hindrances, interruptions and petty persecutions with which several members of the assembly were troubled by the police. As I write from Leipzic, Sachse, Ulich, an[d] Wislicenus of Halle had been forced to leave the city on the 23d, and the deputation sent to the police office by the assembly, have been refused any official answer to their inquiries. To-day, Wislicenus, of Halberstadt, Balyer, of Nordhausen, and Jacob Schell, of Munich had also been ordered to leave, it was thought best no longer to attempt to remain in Leipzic, but to retire to Coethen. But the new session here was not destined to be held in peace. The discussions had scarcely begun, when the secretary of the Ministry, together with a lieutenant of the railroad police, entered the room and informed the President of the meeting that 'the Dessau Ministry had decided no longer to allow the assembly to pursue its deliberations.' The reason given was, that it had been requested by both the Saxon and Prussian governments. The assembly was in consequence formally adjourned, and so ended the first day's proceedings of the council of the new union of the Free Societies."

The dissolution of the Coethen United Assembly called forth the following Circular from its Executive Council:

TO THE GERMAN PEOPLE.

"Religious societies have been in existence now for several years. The first arose upon the Catholic and afterward upon the Protestant soil of Germany. The recent political excitement of the people seemed for a time to overwhelm the religious; but now the latter appears again full of life.—Whatever judgment may be formed of the intrinsic worth of this movement, the right of every man to follow the religion of his convictions, and to unite with those of similar opinions, no one can deny who does not remain far behind the age. The recent Constitution acknowledges this right in every respect. Equally clear is the right of religious societies to come together and hold conference through their deputies. Synods and councils are as old as Christianity. A double council has just taken place. Deputies from the German Catholic societies and deputies from the Free Protestant societies met in Leipzic, near each other. They did this from the conviction that there was no more desirable and important act for both parties to perform, than that of forming an intimate union. This is done. Both assemblies, soon after their opening, met together, and formed their union under the name of the "Religious Association of the Free Societies." Through this union, however, none of the distinctions which have hitherto prevailed are removed, though it is neither any characteristic of German Catholicism, nor of Free Protestantism, nor any peculiarities of separate societies interfered with; on the other hand, name and independence are expressly guaranteed; those great leading principles which live in the hearts of both parties, have, however, been made clear, and upon the ground of these principles we have reached each other a brother's hand. It is now left to the societies to approve what their deputies have done; the Free Societies will not deny this approval. There is then, now, *one* union of Free Societies in Germany, and we tell you this, German brethren in East and West, in North and South, because we pray you cast your eyes on our societies, and prove for yourselves whether you also cannot find here the gift of life; but at all events grant us your sympathy, your charity, your confidence. We wish and long for your sharpest investigation, since we are certain that we are so much the surer of your confidence and charity, the closer the examination to which we are subjected. By our rulers this sympathy and charity has not been granted. In Leipzic, six of our number, one after another, were ordered by the police to leave the city. In Coethen, whither we adjourned, we were forbidden to sit longer, at the request of the governments of Saxony and Prussia. We must look upon this as a consequence of the opinion which has already been expressed by several of our governments, that the Free Societies are simply a cloak to cover up political associations. Prove and then judge, German people! Our societies lead, in every respect, an open existence; our writings, our journals are free to the inspection of every one, nor can our places of meeting, nor our meetings, be otherwise than open and public. The closest investigation can discover nothing beyond religious effort. *Christian* governments ought not to fall in[to] the error of *heathendom* Rome, which saw in the ancient meetings of the Christians only meetings of rebels and conspirators. Our objects are not political, but being *new*, so far are they easy of misjudge. While all the 'religious associations of past ages have given constitutions, and forms, and church offices the first place, we place the idea, the Christian life and spirit at the head. While all the councils of former times have raised the principle of separation to the first place in their religious views, and excluded all whose views differed in any respect, we seize upon the principle of union, and extend the brother's hand to all. We are without the favor of the powerful, and cannot avail ourselves of the fanaticism of sects, but we move on our way with only the more joyful confidence on this account. The ancient power of truth will strive for us.

Signed by the United Presidency of the German Catholic Council, and the Council of the Union of the Free churches.
Coethen, May 25, 1850.

The condition of these societies has, however, been in no respect improved by the union which they have thus effected with the German Catholics. A meeting of a society in Hirschberg last summer, numbering some 300 persons, was dispersed by "the armed power," and fifteen of the number arrested. Each member of the presiding council was condemned to a fine of ten thalers, or fourteen days' imprisonment; and one person present who made some natu al remark upon the appearance of the military, was punished with several weeks imprisonment.

A case or two in which Ulich has recently played the most conspicuous part, will be sufficient to give a lively idea of the present condition of the Free Protestants in Prussia. A gentleman writing from Naumburg (on the river Saale, between Leipzic and Weimar,) under date of March 12th, says, "The manner in which the freedom of conscience guarantied us by the Constitution is maintained, you may judge from the following: Ulich, of Magdeburg, was brought before the circuit court sitting here yesterday morning, on a charge of having christened a child in the Free Society sometime in January last. He was adjudged guilty of "assuming to perform official acts to which he was legally incompetent," on the ground that the parents had not fully complied with the requirements of the law of March 30, 1847, which regulates separation from the established church. In fact, though, the parents have been for several years members of the German Catholic society, and have had already three children christened by its pastor. Still more singular is it, that the same judge who has now decided thus, gave the father, a few days before the administration of the rite, his consent to [illegible] ing both German Catholics, the baptism should be regularly entered upon the civil register. Nevertheless, Ulich was fined ten thalers.

"In the afternoon, after the trial was over, Ulich was announced to preach before the Free Society, and the services were to commence with the christening of a child whose parents had incontestibly complied with the law of March 30, 1847, in all points. The leader of the society, on giving the required notice of the meeting to the magistrate, was informed in a note by that functionary, that Ulich had authority to perform the official rites of the church only in his own church in Magdeburg; and that any attempt to proceed with administering the rite of christening, would be followed by the immediate dismissal of the assembly. Word was returned to the magistrate that the ceremony would not take place; and at the appointed hour the congregation assembled, and the preacher came, utterly unsuspecting any hindrance to the exercises.

"But just after Ulich entered the hall, and as the meeting were beginning the hymn, a commissary of police entered and requested one of the members to cause the women to withdraw. Ulich, happening to hear this, requested permission of the head of the society to speak to the commissary. The latter, turning at once to him, exclaimed, "No discussion can be allowed. I declare this assembly, on the ground of Section 8th of the law of March 11, 1850, to be dissolved." There was nothing to do but to obey."

On the 23d March, just passed, the confirmation of the children was to take place in the Free Society at Halle. This society having, some time since, lost its pastor, Herr Giese, it has been under the charge of Sachse and Ulich, of Magdeburg, who have taken turns in officiating there. On this occasion Ulich was to officiate. On entering the church, he was met by two Prussian police officers, and commanded to desist from his purpose, on the ground of not being pastor of the church. Ulich left the decision entirely to the elders, being ready to do what they judged his duty, and risk all consequences. Learning that the military had orders to sustain the police if necessary, they decided to close the meeting. The congregation accordingly dispersed, their object in assembling being forcibly prevented.

In the eye of the law, the Baptists stand upon precisely the ground as these Free Societies; and every Baptist missionary is liable to the same treatment as Ulich. That there is some hope of more favor to the Baptists, will be seen by the closing paragraph of the following Circular, addressed by the Consistory of East Prussia, sitting at Koenigsberg, to the pastors of that province, which we translate, as exhibiting in the clearest light the exact position of the members of the Free Societies:

"Whereas the Royal Government, by its proclamation published in the official paper of February 26th, containing a refusal to incorporate the newly formed religious societies and extend to them the power to perform official religious rites [baptism, confirmation and marriage,] has given a public warning against cherishing any false and unlawful expectations, and particularly against the null and void marriages performed by the servants of these societies, which will be considered by the law only in the light of concubinage, and the offspring of them as bastards,—we therefore call upon your High Worthinesses, and your Honorable High Worthinesses, the pastors, especially of those societies which are visited by sectarian emissaries, to make known in the regular manner this proclamation of the supreme authorities. Your societies must be informed on the part of the ecclesiastical authorities, that as the State and the civil power, from a political point of view, will not recognize the acts of the sectaries as official, nor as valid in any manner whatsoever, so also the church, from an ecclesiastical point of view, must declare them invalid, and utterly without force. How willfully and opposed to the Word of God the adherents of the Free Societies act, especially in that which they call baptism, is already made known in our indulgence [Erlasse] of August 4th, 1847. Since they, however, at that time, did not formally declare their separation from the established Evangelical church, which is the legal and constitutional church of the Prussian territories, there remained ever some hope of their return to the bosom of the church. Since, however, the leading members of these societies have now declared, according to law, their separation from the standing Evangelical church, it follows that by this act their rights under the same have been lost. They can, therefore, so long as they persist in their declared separation, neither partake of the holy ordinance of the Lord's Supper, be ecclesiastically married, act as godparents in the holy rite of baptism, hold any office in church or school, or any place whatever in the service of the church, nor receive any benefit from ecclesiastical charitable foundations. They can have no claim after death to any religious service at the funeral from the established church, nor can it be allowed that their bodies be received in the churchyards by their leaders [the preachers of the Free Societies]. As to the support of their leaders and speechifiers, [wortführers] this must fall all the more as a burden upon the charity of the members, since any common property of the societies is a thing not to be spoken of, they having no sort of claim to any corporate rights. Should these separatists report themselves as wishing to return to the church, special notice must be given us of each case.

"It is hereafter to be the duty of all pastors who see in their societies that temptations to apostatize and to go over to the Free Societies are working among the ignorant, to oppose them with faithful and decided warnings, not only in private, but where it would appear necessary and serviceable to make known the above from the pulpit, in connection with farther instructions, which are in form following.

"Whereas the Free Societies do not acknowledge the Bible as God's holy and revealed Word, and therefore do not hold themselves bound to belief in and obedience to the Word of God, but consider the gospel as a mere announcement of free love, and, moreover, cast away the Catechism of our church, and every Christian Confession of Faith, yea, obstinately decline, in short, even the belief on a personal God, and even attach little importance to the name of Christian, they have no longer a right to this name, and their teaching and preaching are to be considered neither as evangelical nor Christian, but mere deceitful words of men, affording the soul neither peace nor salvation. These warnings are the more strongly to be pressed, as [this form of error] places itself in opposition to Divine and human order, excites to enmity against the authorities of *State* and Church, and leads to such contempt for every higher authority as even to deny the name of Lord to God and the Saviour. Hence it follows that since they in fact no longer consider themselves bound by the words and institutions of the Lord, through which alone the ordinances of baptism have their validity, that what they of their own will, receive under these names, are no sacraments, no pledge of the Divine promises, no signs of the covenant between God and man, but mere empty ceremonies, with the outward semblance of which they deceive themselves. Even on this account also, because it stands in no connection with the Divine sacraments, that which they perform as the act of confirmation, has none of the power of a holy blessing, for they cannot, either in this act or in the marriage ceremony, pronounce the blessing in the name of the Father, Son and Holy Ghost, so long as they acknowledge no belief in Him in whose name all Christians are baptized, but deny Him, and therefore separate themselves from universal Christianity.

"On these grounds arises the necessity that we, not in a spirit of boasting, but with pain, declare that they can no longer be recognized either as members of the Evangelical or of the Christian church universal, and therefore no longer as fellow Christians. In respect to the Anabaptists they have also separated from the Evangelical church, and have as yet retained no proper authority to perform the peculiar rites of Christianity. Since they, however, in connection with their errors, hold fast to most of the leading fundamental doctrines of the Christian faith, they must be distinguished from the members of the Free Societies We therefore reserve their case for farther consideration, in connection with the decree of the Synod last year relating to separation from the Established church. A. W. F.

For the Watchman and Reflector.

RESPONSIBILITIES OF THE BAPTISTS.

BY CATO.

It is a very easy matter to encourage a sectarian spirit, and to think of our own portion of the church of Christ, "more highly than we ought to think;" and, on the other hand, it is quite as easy for others incorrectly to charge us with sectarianism, and to induce strangers to suppose that we are what we were called by an eminent literary writer a few years ago, "the most sectarian of all the sects." Under these circumstances it is well that we seriously look at our real position, and enquire what is our present duty.

[illegible] to remember that we have professedly taken higher ground in religion than any other denomination. Amidst the doctrinal and practical errors which have flourished around us, we have strongly insisted on the grand facts that the kingdom of Jesus is purely spiritual, and that religion is, in its very nature personal. On this foundation we have considered the church of Christ to rest, and have been concerned to keep it separate from the state; whether the state would link it with itself in the form of aristocratical episcopacy, or as "the standing order." Our strict requirement of faith and repentance in order to baptism, and the mode in which that ordinance is administered among us, compel men to pay a higher price for union with us than with any other class of Christians. As we have voluntarily taken this high ground, in obedience, as we believe, to the requirements of the King of the church, "what manner of persons ought we to be in all holy conversation and godliness."

We have been accustomed to insist on the unspeakable importance of a distinctly marked separating line between the church and the world, and have been wont not unfrequently to the grief of those we love, to represent infant baptism as the foundation of popery, and as being absolutely indispensable to the existence of an established church, inasmuch as this alone can bring the world into the church. It becomes us never to forget this great fact, and to guard in every possible way the entrance to the church of God, that nothing may enter in that can defile it. Faith in Christ and devotedness to his service must be constantly required in order to Christian fellowship or the church may resemble the state of things in centuries long since passed, when Jehovah said, "Among my people are found wicked men."

When we have been reproached, more or less directly with the neglect of our children, and with indifference to their salvation, we have been enabled to say that by the sovereign kindness of the Great Head of the church quite as large a proportion of the descendants of our church members have been converted to God, as in any other department of the Lord's vineyard; but we are in danger in this day of youthful assumption—of parties, and dancings, and pseudo representations of religion, of allowing our children to leave sound preaching, and to listen to that "which causeth to err." Let us then cultivate a deeper sense of our obligations to seek the prosperity of the church in the conversion of our children; let us restrain them from evil, and by affectionate firmness, by tearful counsels, and by fervent prayers, bring them to Jesus. So shall God, ever our own God, abundantly bless us.

For the Watchman and Reflector.

COLPORTAGE IN CANADA EAST.

MESSRS. EDITORS,—It may be of interest to the readers of your valuable paper to learn through its columns something of the *Canada Colporteur Expedition*. It seems desirable that some account of this enterprise should be made known to the good people of New England, both because it is the first effort at colportage in Canada East, and successful quite beyond anticipation, and also for the sake of the information that may thereby be brought to light in regard to a field so near us and yet so little known; a field for Christian effort worthy of our Christian sympathy, and yet having but little of it; and moreover a section of country related to us by kindred, and only separated by form of government—a line of separation, some think, so worn that it will soon be gone, and leave no shadow of difference between them and us. Surely, we ought to know more of our neighbors on our northern border. And if the recent effort made there by the Tract Society shall be the occasion of making known the condition of, and awaking well-directed sympathy in, the religious welfare of Canada, then, surely the effort has not been made in vain.

The enterprise might be called "The Expedition of the Ten," but with greater propriety, for reasons that will soon appear, *of the Twelve*. It was on this wise. A few weeks before the close of our last term in the Seminary at Andover, the Rev. Mr. Bliss, Secretary of the Tract Society at Boston, informed the students that the Society had received an application from Canada for extending its operations, through colportage, into the eastern townships of Canada East, and that, if there were those of us disposed to go on this work, we should be sent out by the Society. Within a few days, ten had expressed a willingness to go, and soon after two more, who were all appointed to go out two and two; two, however, of the number, before our departure, thought it not best to go, and left *ten* from the Seminary to go on this mission. Twice before we left we met together for mutual prayer and consultation, as a preparation for our anticipated work. We were preceded by Rev. Mr. Holmes, Agent of the Society, who conferred with the ministers in Canada, and with them appointed our fields of labor. Through the benevolence of the corporations of the Lawrence and Manchester, of the Northern, and of the Passumpsic railroads, we were taken over the roads at half the usual fare. And the hospitalities of the people on our route, who heard of our coming and made provision for our entertainment, saved to the Society quite a little sum from the otherwise necessary expenses of our long journey.

While on the Passumpsic road, on our way out, we were met by a brother colporteur from Lime, N. H., who went on with us, and at Burton we found the Rev. Mr. Pearson, who, for some years, has served the Society as colporteur in Northern Vermont. He went on with us and was stationed at Sherbrooke as General Agent and Overseer of the work. This again filled up our number to *twelve*. We were distributed in seven different places—two at each place, with the exception of two of us, who were left alone by the failure of our expected co-laborers. The section of Canada in which we labored might be said to have Sherbrooke for its centre. But our towns, though large, (10 miles square,) did not join each other. We were about as near together as the ministers in that part of Canada are to each other. There were two in Stanstead, one in Barnston, east of south and on the line, one in Eaton, 40 miles northeast from Stanstead, two in Sherbrooke, 30 miles north of Stanstead, and six (two at each of three places,) down the St. Francis river thirty to forty miles northwest from Sherbrooke.

All through this region the climate is as mild as in northern New England—the soil better and more easy of cultivation, and in many places the scenery is delightful. The population is sparse compared with most of New England. There is waste land in many parts. There is probably more of *intelligence* than we, New Englanders, are wont to suppose.

Privileges for gaining knowledge are not as good here as there, but the people probably make a better use of those they do have than we do. Their *religious* privileges, too, are limited. There are a few ministers—Baptist, Congregationalist, Methodist and Episcopal—who seem to be laboring faithfully and doing much good; and all but three of the last-mentioned denomination on small salaries, over a large field, and in the midst of discouragement. The *want of religious reading* is very great, while the opportunities for getting good books are by no means good. This want was beginning to be felt when we went there, and though there was but little money in circulation, and it was a bad season of the year for this little, still we sold during the four weeks we were at our work over $1100 worth, and gave about $200, making over $1300 worth distributed, giving an aggregate of some 7000 volumes, and[four and a half millions pages nearly.

It was the aim of the colporteurs to visit all the families in the section visited by them, to converse and pray with them as far as practicable, and to leave in every family, either by gift or sale, some one or more books. Several Sabbath schools were started and supplied with libraries. Meetings also were held on the Sabbath and at other times, as was thought best. Our aim was to introduce into the families the excellent books of the Tract Society, and all the good we could while introducing them; and all were ordinarily kindly received and hospitably entertained. At the close of our labors we all met together at Sherbrooke, for a public report of what had been done, the result of which seemed very satisfactory and encouraging to all.

The ministers and people who attended the meeting passed a series of resolutions, in which they expressed their hearty thanks to the Society for what it had already done in making this beginning, and asking for a continuance of the same good work. The people, in all parts visited by us, seemed much more interested in the enterprise when we left than when we went among them. J. R. H.

For the Watchman and Reflector.

RALPH REDIGIFER.

THE LIBERAL CHRISTIAN.

HAVING been a pretty close observer of the manner in which the claims of benevolence are met by different individuals of my acquaintance, and being in the habit of taking notes and watching the influence and results of different methods, I propose giving a few sketches from which your readers may be able to classify themselves. It is now a settled principle, that the professed disciples of Jesus Christ shall have opportunities furnished them, and motives urged upon them, to contribute "as the Lord hath prospered them," for the various objects of Christian benevolence.

Some deem this system of things among the churches, a hateful infliction, some a necessary though grievous evil, some a positive wrong, destructive of Christian enjoyment and comfort, and some a blessed privilege, in the excercise of which they can "make friends of the mammon of unrighteousness," and become "workers together, with God."

Mr. Ralph Redigifer is a member of the church in Glen Place. He is a mechanic who, by his own energy and industry, has become a master workman, with a large establishment, and a number of hands in constant employment. When a few years ago he was converted and baptized, he entered into a solemn covenant with God, to live to *Him* glory, and to make his service, the extension of the kingdom of Christ, and the spiritual good of his fellow men the chief business of his life.

Now, perhaps some reader will pause and say, 'there is nothing peculiar or remarkable in that; every Christian makes the same vow, signs the same covenant.' True, my friend! but has it ever occurred to you, that many do not seem, in actual life, to comprehend the full import of that covenant of consecration, or if they comprehend it, often forget its obligations just at the time they should not. I hope it has not been so with you, but just pause a little longer! glance back over your own personal experience for the last year, question your own heart and deeds. If you have not these solemn vows, voluntarily and sincerely made, how happy and grateful will be such a retrospect. If you have not—but I must proceed with the sketch.

Soon after Bro. Redigifer's union with the church, the question of the erection of a new house of worship was agitated. It was necessary, for it was a new church, just organized, and without a meeting-house, that he had joined. This young brother was then in very moderate circumstances, for he had just entered into business for himself with a very small capital, and was sometimes quite closely pressed to meet his engagements. But after earnest prayer for light on the question of duty—for he made every transaction both in his business and in his religion subjects of prayer—he subscribed $100 towards the proposed building. This was a liberal subscription under the circumstances, and it had a most beneficent influence, as an example, on the minds of the brethren with whom he was associated. He was a little uneasy at first, as to how he should raise this amount, but faith triumphed, and before the year passed he had doubled it, and before the house was completed, had increased it tenfold. Indeed! God's providence seemed to bless all his efforts, and his business prospered in an extraordinary degree. Though

—"some folks did think him mad,
The more he gave away, the more he had."

He began to believe that Jesus revealed a truth, when he said, "give and it shall be given to you, good measure, pressed down, shaken together and running over, shall *men* (mark that, not God merely, but *men*,) give into your bosom."

Bro. Redigifer soon began to comprehend that in benevolence was happiness and prosperity. I need scarcely add, that now, after several years' of experience, this brother is habitually a charitable man. He has always a cheerful, encouraging smile for the agent who solicits his charities for any worthy purpose. It is true he does not always give, for limited resources and a large family render that impossible. But he is never rude, or churlish, or impatient, and even when he declines, it is with such evident reluctance, and sometimes even grief at his want of ability, that the solicitor understands that he is a good, kind-hearted man, and feels more encouraged by the manner of declining, than he does by the actual donations of some others.

"Bro. Redigifer, I am trying to collect something for Home Missions this morning. The Secretary has written me that the treasury is exhausted, and that some of our faithful missionaries in the West are really suffering for want of the little salaries that have been promised to them. You have something to give to this object this year, I hope?"

"Certainly, my brother; I saw the appeal in the paper yesterday, and I have been thinking how I should send my contribution to the Treasurer. I am very glad you have called." And he drew a check for $20.

"Is this Mr. Redigifer?"

"That is my name sir."

"There is a poor suffering family in the neighborhood. The man is very sick, and cannot live long, and his wife and children are really in a starving condition. I am going round trying to make up a little purse for their relief. Here is a note from Rev. Mr. S. assuring that they need and deserve aid, and that the money collected will be faithfully applied."

"I am glad you called upon me. It is a pleasant duty to help the worthy who are suffering. Here is five dollars. Please tell me the place where they are residing and I will call upon them, and see if I can do any thing more for their comfort."

"Mr. Redigifer, I have called to see if you would make a contribution for our Foreign Mission Society?"

"I am happy to see you so worthily employed, sir! I contribute regularly through a society formed in our church for that purpose. I expect to be called upon for my annual subscription in a few weeks, and I shall have it ready. But I wish you would call upon Mr. L., and Mr. F., and Mrs. W. I think they do not feel as much interest in this cause as they ought, and probably it would be well if you should stir them up a little."

"Bro. Redigifer, I am collecting the annual subscriptions for the Sabbath school."

"Well, I am sorry to trouble you to call again, but really, I have no money by me. You will be passing by my house to-morrow evening. Call, and I will have it ready for you."

"Mr. Redigifer, will you give me a donation to help build a meeting-house out in Barren county?"

"My dear sir, I am sorry to decline, but truly, I am drained dry. I think I should be willing to build a meeting-house in every destitute neighborhood if I only had the means. But you know necessity prescribes limits to liberality. I do not like to say no, to any benevolent application. Believe me, it is painful for me to refuse you; my heart is well inclined to aid you, but my purse is empty."

And so is it always with good Bro. Redigifer. Every week he has some calls, and he never gets out of patience, though he does sometimes get out of money. Always kind, and pleasant, he seems to be glad that there are so many ways of doing good, that Christian enterprise is so ingenious and so active in devising and prosecuting measures for the good of man, and the extension of the kingdom of Christ. He never expects to be done, nor does he wish it, because he finds a real pleasure in the assurance that he is aiding a good work. Some professors sneer at his liberality, and say that he does it just to get a name, or that he is very foolish to squander his money so profusely, but often such speeches are caused by the reproaches of conscience, enlightened and shamed, and yet struggling with covetousness, under the influence of his noble example.

Blessed day will it be for Zion, and for the world, when all our church members shall manifest the same spirit as Bro. Ralph Redigifer. B.

JOHN BUNYAN AND HIS JUDGES.

LORD CAMPBELL, in his Lives of the Chief Justices of England, gives the following account of the author of Pilgrim's Progress, when brought before Sir Matthew Hale and Mr. Justice Twisden. The eulogium passed by Lord Campbell upon "the noblest of allegories," shows a true heart and an appreciative judgment in the Chief Justice of England. The conduct of Bunyan's wife, in these trying scenes, is what might have been expected of one who, under God, had been greatly instrumental in turning the *tinker's* thoughts from the world to heaven. Those who are familiar with Bunyan's life—and who is not?—will call to mind that the only dowry Elizabeth brought her husband, was two simple books—"The Practice of Piety," and "The Plain Man's Pathway to Heaven;" but who can limit the amount of influence which these books contributed towards the reformation of one, to whom, says a biographer, "the thought of religion, or even the appearance of it in others, was an intolerable burthen." But to Lord Campbell's touching and beautiful reminiscence of the olden time. He is speaking of Sir Matthew Hale:

"His demeanor in the case of John Bunyan, the author of 'The Pilgrim's Progress,' shows him paying respect both to the rules of law and to the dictates of humanity. This wonderful man—who, though bred a tinker, showed a genius little inferior to that of Dante—having been illegally convicted by the court of quarter sessions, was lying in prison under his sentence, in the gaol of Bedford. Soon after the restoration of Charles II., the young enthusiast had been arrested while he was preaching at a meeting in a private house, and refusing to enter into an engagement that he would preach no more, had been indicted as 'a person who devilishly and perniciously abstained from coming to church to hear divine service, and a common upholder of unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this realm.' At his arraignment, he said, 'Show me the place in the Epistles where the Common Prayer-Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding they that have a mind to use it, they have their liberty; that is, I would not keep them from it. But, for our own parts, we can pray to God without it. Blessed be His name.' The Justices considered this tantamount to a plea of *guilty*, and without referring his case to the jury, the chairman pronounced the following judgment: 'You must be had back to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the King, you must stretch by the neck for it; I tell you plainly.'

"Arbitrary as the laws then were, there was no clause in any statute that would support this sentence; yet Bunyan was imprisoned under it, as he refused to give surety that he would abstain from preaching. Elizabeth, his wife, actuated by his undaunted spirit, applied to the House of Lords for his release; and, according to her relation, she was told 'they could do nothing; but that his relcasement was committed to the Judges at the next assizes.' The Judges were Sir Matthew Hale and Mr. Justice Twisden; and a remarkable contrast appeared between the well known *meekness* of the one, and *fury* of the other. Elizabeth came before them, and, stating her husband's case, prayed for justice:

"'Judge Twisden,' says John Bunyan, 'snapt her up, and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more.'

Elizabeth. 'The Lords told me that releasement was committed to you, and you give me neither releasement nor relief. My husband is unlawfully in prison, and you are bound to discharge him.'

Twisden. 'He has been lawfully convicted.'

Elizabeth. 'It is false, for when they said, "Do you confess the indictment?" he answered, "At the meetings where he preached, they had God's presence among them."'

Twisden. 'Will your husband leave preaching? if he will do so, then send for him.'

Elizabeth. 'My Lord, he dares not leave off preaching as long as he can speak. But, good my Lords, consider that we have four small children, one of them blind, and that they have nothing to live upon, while their father is in prison, but the charity of Christian people. I myself *cannot* at the news when my husband was apprehended, and, being but young, and unaccustomed to such things, fell in labor; and, continuing it for eight days, was delivered of a dead child.'

Sir Matthew Hale. 'Alas, poor woman!'

Twisden. 'Poverty is your cloak, for I hear your husband is better maintained by running up and down a-preaching, than by following his calling.'

Sir Matthew Hale. 'What is his calling?'

Elizabeth. 'A tinker, please you, my Lord; and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice.'

Sir Matthew Hale. 'I am truly sorry we can do you no good. Sitting here, we can only act as the law gives us warrant; and we have no power to reverse the sentence, although it may be erroneous. What your husband said was taken for a confession, and he stands convicted. There is, therefore, no course for you but to apply to the King for pardon, or to sue out a writ of error; and the indictment or subsequent proceedings being shown to be contrary to law, the sentence shall be reversed, and your husband shall be set at liberty. I am truly sorry for your pitiable case. I wish I could serve you, but I fear I can do you no good.'

"Bunyan as yet was not distinguished from the great crowd of enthusiasts who were then dreams of rivalling the heroes of Fox's Martyrology,—their favorite manual. Hale, making inquiries about him, was told that he was 'a hot-spirited fellow,' and actually found that there would be no use in supplying the means of prosecuting a writ of error, as, if set at liberty, he would soon get into worse durance, for at Bedford he was very kindly treated by a humane gaoler, and his family were cared for by the Puritans of the town and neighborhood. When the Judges were trumpeted out of Bedford, leaving the tinker still in prison, he was very wroth; and Elizabeth burst into tears, saying, 'Not so much because they are so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord.'

"Little do we know what is for our permanent good. Had Bunyan then been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field-preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and, inspired by Him who touched Elijah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican Church."

For the Watchman and Reflector.

THE DEAD.

How sweetly flowers
Around their memory sort and gentle light,
A track into the heavens serenely bright!—
With rosy fingers,
The summer twilight thus around us weaves
A glory fading deep the forest leaves.

Peacefully sleeping,
With Jesus hidden are the pious dead,—
For them no sighing tears be shed;
Angels are keeping,
In fond remembrance of their faith and trust,
A silent watch where lies their mortal dust.

We hail the departed,—
The dwellers on yon pure and peaceful shore,
Whose forms we beheld on earth no more;—
When we are faint-hearted,
And dim within us burns the sacred light,
The thought of them shall make our pathway bright.

No fierce blast hovers
God's presence covers,
With a mysterious radiance vale and hill,
Where the departed ones are living still.

There is no dying,
For them who as the angels are become,
Within the brightness of that heavenly home;
No grief or crying,
For all the former things have passed away,
In the soft light of an eternal day.

One holds his dwelling,
Fast by the throne and its full glory shares,
Yet deep a human heart within he bears;
That love full swelling,
Wins from their sin-ruined homes of earth and dust,
The souls that cleave to him in faith and trust.

July 1, 1851. M. A. C.

INCIDENT IN A REVIVAL.

WE find the following incident related in the Evangelist, by Rev. Mr. Gallaher, as having occurred in a late revival in Vermont. The narration furnishes a striking illustration of the importance of personal fidelity:

"Another particular in these revivals that should not be overlooked, is the practical wisdom exercised by ministers and others in seeking out the wanderer and bringing him to the fold of God. Jesus Christ came to *seek* as well as to save, that which was lost. Of the good shepherd it is said, "doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Much of this which might be done, is not done, because in the church we are so deficient in the virtues of self-denial and holy enterprise. I believe that many might learn a valuable lesson by observing the example of our brethren in Caledonia county. I will give you a specimen. During a series of meetings in the church at Waterford, I observed brother Warrener, the pastor, very early one morning dashing off in his sleigh towards the country. I learned that he was in quest of wanderers. In some instances he was roughly served by those who were buried in the world, but often he was successful in bringing them to the house of God. You will be pleased to have a sketch

value one of the mightiest nations on the globe, and eventually to return light and peace, civilization and Christianity on the eighty millions of African tribes. "*How great a matter a little fire kindleth.*"

Another instance. In August, 1799, a French artillery officer named Bouchard, when digging near Rosetta, in Egypt, for the foundation of a military work, came upon a huge block of basalt, marked with various strange characters and hieroglyphics. These characters were found to exhibit three inscriptions, in three different characters, one of which proved to be the Greek. This was the celebrated Rosetta stone, now in the British Museum, which has been the subject of diligent investigation by learned antiquarians of every nation of Europe; and this stone, under the ingenious labors of Young, and Champollion, yielded, by a comparison of the characters found in the different instructions, a key to unlock the treasures of ancient wisdom, shut up for so many centuries, under the hieroglyphics of Egypt.

The discovery of a small obelisk on the isle of Philoe, in the Nile, in 1816, by Caillaud, the French traveller, on which was a Greek inscription containing the names of Ptolemy and Cleopatra, greatly aided Champollion in unravelling the mystery. Thus, as the result of the seemingly trivial event of finding an old broken stone at Rosetta, and a little obelisk, years afterwards, at Philoe, the industry of antiquarians was set to work, and that industry has been crowned with astonishing success.

The inscriptions found on the decaying monuments, and on the frail papyri of Egypt, are now quite intelligible; the ancient records of Egyptian dynasties are rapidly opening to the inspection of all men. Thereby, the infidel is drawing largely his materials for renewed assault on the records of revelation; and the Christian is patiently awaiting the issue of a finished discovery among these old monuments, perfectly confident that the truth of human records, once fully made out, will fall naturally and inevitably into the train of the hand-maids and supporters of revelation.

Little did the French artillery officer dream, when the men working under his direction first heaved up that dark and mutilated block near Rosetta, that around that old stone, and over its mutilated inscriptions, the friends and enemies of the ancient Jewish Scriptures would rally for a long and arduous, and possibly a final conflict, as to the truth of revealed religion. *How great a matter a little fire kindleth.*

And often it is seen that some unlooked for, and seemingly trivial event, baffles the foresight of men, frustrates their plans, and defeats their most important enterprises. A sudden tempest will sometimes scatter and destroy a numerous and well-appointed fleet. The fate of a battle on which are hanging the destinies of empires, will sometimes be decided by a thick mist, a driving storm, or by a random shot which cuts down an experienced leader, and spreads a resistless panic through his whole army.

In private life, also results of great magnitude follow from causes apparently insignificant. The flight of a bird, the fall of an acorn from the tree, the course taken by a flash of lightning, or the singing of a tea-kettle over a fire, may give birth to a train of thought in the mind of some quiet observer, that shall lead to conclusions little anticipated, elicit new discoveries in science, and open the way for improvements in art, of the first importance to commerce, and to the practical business of life, and diffuse incalculable benefits among millions of our race.

Again, the accidental meeting of two entire strangers may lead to an acquaintanceship that shall ripen into friendship strong and enduring—throw an entirely new aspect over the emotions, the sentiments, the pursuits and character of both, and send its influence, healthful and cheering, or the reverse, over the whole life; aye, and over the immortal interests of both—possibly even of others with them. Many a well disposed youth has been led, by the influence of a chevalier companion, into scenes of gaiety and pleasure, of dissipation and vice. His mind has been poisoned, his principles perverted, his character degraded. While others, by the kind counsel, the cheering influence, and the gentle force of consistent example in a faithful friend, have been strengthened in virtue, habituated to what is good and honorable, and humbled even to seek to obtain the pearl of great price. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." And it is often the merest accident, apparently, which determines whether a youth shall be the companion of wise men or of fools—whether he shall be honorable and good, or base and worthless—whether he shall be saved or lost forever."

Watchman & Reflector.

BOSTON, THURSDAY, JULY 17, 1851.

OBLIGATION TO THE HEATHEN.

A FEW days since, after reading the last Annual Report of the American Baptist Missionary Union, we could not repress the wish that every friend of evangelization among our readers would thoroughly peruse this clear statement of the extent and condition of that mission—a year which closes a half century, it is in the act of a year which closes a half century, it is invested with a degree of historical importance. It will be referred to in times to come as an authentic exposition of the amount accomplished by nearly forty years of labor. It will be regarded as a landmark to aid the future observer in calculating the ratio of our progress during the lapse of the 19th century.

In laying aside the pamphlet, we could not but feel thankful that so much had been achieved; nor yet, could we refrain from adopting the sentiments which are breathed forth in the closing lines of Dr. Baird's "Christian Retrospect and Register": "We are far from regretting the prosperity in material interests of which we have just spoken; we only mourn over the fact that there is not an equal prosperity in spiritual affairs. We are far from being disposed to estimate for nothing the fact that, in the year 1850, $1,750,000 were raised in the United States, $3,500,000 in Great Britain, and $750,000 on the continent of Europe and other parts of the world, for the promotion of Christianity at home and abroad; but we cannot but deplore that it was not far greater, when we think of the infinite importance of the blessings which it brings to men, and of their hopeless condition without it.—We bless God for the success of the gospel in turning men unto Him, wherever it has been preached during the last fifty years; still, we cannot but ask, with the deepest sorrow, Why has it not had greater success? Why are so few interested, awakened, convinced, converted and saved by all the efforts which the churches are making? Oh, what malignant influence, what dreadful obstacle, what Heaven-provoking offence prevents the Divine blessing from coming down upon God's own Word and ordinances, in all that abundance which He himself has encouraged us to look for? Is it because of too great a reliance upon our own wisdom—upon our organizations, which are so characteristic of the age? Where is the evil?—Where is the fault? Reader, these are serious inquiries for us, and for all who profess to be followers of Christ. Can it be that we are faithfully acting the part of the Lord's REMEMBRANCERS? (Isa. 62; 6—marginal reading.) Can it be that the people of God are fully awake, or anything like it, to their great privileges, their momentous duties, and their solemn responsibilities?"

This last inquiry brings to mind a phrase which occurs at the opening of the epistle to the Romans, in which Paul expresses his sense of personal responsibility in relation to the cause of missions. He says, "I am debtor to the Greek and the barbarian, to the wise and the unwise." *Obligation to the heathen* was the idea that possessed his mind, aroused his sensibilities, and nerved him for the great enterprise. Having "freely received," he felt that he was bound to "freely give." It was this idea which filled the soul of Adoniram Judson, and sent him forth on his errand of love. It is this which now animates every true worker in the missionary field, which binds him to his post of peril or endurance, naturalizes him to a foreign clime, and puts it into his heart to hail the rude savage or the refined idolater as a brother "for whom Christ died." This great sentiment should pervade the breast of every Christian, and its prevalence in our churches would be "as life from the dead."

Let us look at one or two reasons why it should be habitually cherished.

First, it must be admitted that the gospel is *needed* by all alike; and such an admitted truth should be habitually felt as a motive to action. The gospel exhibits God's appointed antidote to the power of sin; and sin is a disease not only fatal in its character, but universal in its extent. "All have sinned and have come short of the glory of God." If there were one man in ten thousand of our race standing forth as an exception to this rule, the argument drawn from the necessities of man would have somewhat less force, but still would be fearfully imperative. But there is no such case. The world's history records none, research hath discovered none, and every human conscience attests the contrary. As was said by Thucydides, the old Greek historian: "All men sin, both in public and in private; it is vain to think that the inclination to sin can be subdued by human laws."—And in the still stronger language of Paul: "Whatsoever the law saith, it saith to them who are under the law, that every mouth might be stopped, and all the world become guilty before God." All, of every class and of every clime, amid the varied influences of civilization and barbarism, of knowledge and of ignorance, of legislation and philosophy, of rigid discipline and elegant arts, all have felt the blighting power of sin, and have incurred its self-propagating curse.

Now, true as it is that there can be no real happiness without holiness, it is equally true that there is no such thing as restoration to holiness and peace without the gospel. What though the heavens declare the glory of God, and the firmament showeth forth his handiwork? The light of nature is too dim and weak to guide fallen man back to God, or to solve the problems of our being. It is sufficient, however, to convict of sin—to make our moral darkness visible. It is sufficient to illustrate the fallacy of that objection sometimes raised against Christian missions, that the heathen are contented with their condition. Contented! Whether that stupidity which is the offspring of ignorance and superstition deserve the name of contentment, may be fairly questioned. When the inebriate clings to his cups and bids us leave him undisturbed, should we call him on that account contented, and feel ourselves discharged from all obligation to lead him to the path of virtue? Could intemperance give him inward peace? So far is the Pagan from being made happy by his religion, that the whole system is one of outward self-torture or sacrifice to alleviate inward pangs. Vain in his imagination, his heart darkened, impure and unthankful, the idea of God awakens no love; the thought of the future rouses a presentiment of evil—"a fearful looking for of judgment;" and then, when on the verge of eternity, with his spiritual nature quickened into an all-absorbing consciousness of its immortality, his religion cannot answer one of the questions that burden his heart. How often has the dying Hindoo been heard to vent his grief and fears as he lay on the banks of the Ganges, surrounded by his relatives: "Ah, where shall I go? I have done nothing but sin. Into what hell shall I be plunged? What shall I do? What hope have I of going to heaven? How many births must I endure? Where shall my sorrows terminate?" Is this contentment? What though in frantic revelry he had danced or sung amid lewd ceremonies and bacchanalian orgies? What though amidst debasing scenes he would fain turn a deaf ear to a Christian teacher? Does this indicate the profession of a religion which bringeth life and peace—a religion that a man could be content to live and die with? Oh, no! it is a cruel kindness that would sympathize with a pagan's prejudice in favor of a revered idolatry, which brutifies the soul, and leaves all its deep necessities unsupplied.

Still further, it is evident that for those who have the gospel to send it to the world, is the dictate of common *humanity*. Would not human sensibilities cry out upon him, who, having bread enough and to spare, should withhold it from a starving multitude, or keep he lest up the medicine that would heal the bodies of the sick and perishing? And, be it known, that although the chief value of the gospel is its revelation of pardon and eternal life, yet, the chief evils of paganism, for which it is a remedy, are evils which appeal to our fraternal sympathies, and to all our humane sentiments. Neglected poverty, cruelty, oppression, murder, and crimes in all the forms which rampant passions and fiendlike superstition can engender, are indigenous to the soil of pagan lands. The murder of fathers and mothers, of sons and of daughters, and self-murder, are common occurrences in India. Her plains are whitened with the bones of her devotees, and the birds of the air feed on the flesh of her children. Her priests declare self-torment to be virtue; and here, one may be seen holding up an arm until the muscles lose their power of motion; and there, another lying on spikes just blunted so as not to pierce him to death. What are the ills of poverty in Christian lands, compared with these woes, self-inflicted, amidst the bloom of nature and the richest bounties of Providence?

But he who has seen the real worth of the gospel, who has felt it to be God's power to his own salvation, who has been cheered by its hopes, comforted by its promises, and elevated by its sublime themes of thought and feeling, even if there were no command bidding him to impart the blessing, would feel the decision on such a subject at his ease. The serious question concerning a child his blood and the idea of being a minister of life to perishing millions, would send it through every vein with a quickened current.

THE APOSTLE ELIOT.

THE citizens of Roxbury are about to erect a monument, in Forest Hills Cemetery, to commemorate the deeds of this great philanthropist. It is fit, therefore, at this time, to recall some of the acts of his life. He was born in England, in 1604, and, so far as the scanty materials of his early history show, was trained to piety from his first years, and liberally educated at the University at Cambridge. He came to this country in 1631, and the next year settled in Roxbury, where he was called to officiate as Teacher in the church. Here he lived and labored for a period of fifty-eight years, giving himself wholly up to the spiritual good of his people, and to the temporal and eternal welfare of the native population throughout a wide circuit. Here, too, he died at the good old age of eighty-six, having established the fact, since happily illustrated in several instances, that missionary effort among savages, when conducted in an humble spirit, and with an abiding reliance upon the favor of God, is sure to be attended by blessings from above.

It was some years after their settlement, before our ancestors were sufficiently free from their own necessities to bestow much attention upon the multitudes that wandered in the dark paths of the forest, and in the yet darker paths of heathenism. From statements made by early writers, it would appear that the natives had dwindled down very much in numbers a few years previous to the landing of the Pilgrims, though it is impossible to make any satisfactory calculations on that point. However numerous they may have been before, and however they may have been reduced in the providence of God, there is no doubt that, for a long time after the settlement had become fixed, the various tribes continued to form a large and widely spread population. And our ancestors at length felt the need, as well for their own safety as in obedience to Christian duty, of reaching the hearts of the natives, and of making them friendly towards themselves, even if they could not turn them in filial reverence towards God. It is probable that, pious as all believe our forefathers to have been, some among them thought extermination an easier way than conversion to rid themselves of the annoyances of aboriginal proximity. If such there were, no one can hesitate to except Eliot from the number. Three score years of self devotion, evidenced by his prayers, anxieties, toils, and dangers, furnish proof enough to any mind, that he entered upon the task of civilizing and evangelizing the Indians with a heart full of heavenly gifts. His soul burned for their conversion with the fire of a pure and holy love. With him, the aspirations of benevolence at once took form in systematic and enduring beneficence.

Long before the authorities adopted measures to encourage effort among the natives, Eliot was preparing himself assiduously for his mission. He mastered a language that had never been written, and which as spoken was sufficiently craggy and uncouth to deter any but a mind guided by a sense of duty from attempting its mastery, and then reduced it to something like order in the form of grammar. This achievement proved the man, and marked him at once as the chosen of God to bear the glad tidings of the gospel, and the blessings of civilization, to nations of savages. The spirit that actuated him in the execution of this task is briefly but beautifully uttered by himself, when, at the close of his work, he writes—"Prayers and pains, through faith in Jesus Christ, will do any thing." Thus prepared, says one of his biographers, "he entered on his labors in the year 1646, and in the 42d year of his age. His friends and brethren greatly encouraged him in the work; the neighboring ministers undertaking to supply his place at Roxbury, while he went among the heathen." A farmer, when he drops seed into the earth, has not more confidence in the certainty of an abundant return, than this good man had in the sure though tardy fruition of spiritual riches to the savages, for whom he was now devoting the vigor of his manhood, and the experience of his old age. Well did Cotton Mather say, in reference to these "shiftless Indians and doleful creatures," that to think of raising a number of them "unto the elevations of our holy religion, must argue more than common or little sentiments in the undertaker; *but the faith of an Eliot could encounter it.*" Strong in this faith, and absorbed by love for his race, whether in palaces of royalty, under roofs of poverty, or in wigwams of barbarism, Eliot went forth into the forest, where he was destined to labor for nearly half a century as an apostle called of God.

It is not necessary, for a right understanding of the motives, perseverance, and achievements of Eliot in this his mission of beneficence, to sift out every little detail of his extraordinary life. Enough has already been stated to show that he he was actuated, as far as a human being can be actuated, by a high and holy spirit of disinterestedness. He forgot himself in his devotion to the red man. Prayer warmed his heart, faith strengthened his hand, and success sweetened his toil. Beginning his labors within a short ride of the parish where he was settled, he gradually extended them, until at last they embraced a circuit of hundreds of miles. As he came in contact with different tribes, their dialects varied, so that he was ever called upon to exercise his ingenuity of circumlocution and illustration, in order to be understood. Wherever he could gather a congregation, in the forest, on the banks of rivers, or in wigwams, he preached the gospel, imparted secular instruction, and explained the arts of civilization. Conversions followed speedily; nomadic habits in many instances gave way to social and domestic ones; material interests were gradually improved; confidence in the white man took the place, in a great degree, of that distrust which savage life necessarily engenders; after a while, bands of praying Indians, encouraged by gifts, considerations for services rendered, and other aids from the apostle and his brethren, scattered themselves here and there in fixed habitations, cultivating the earth, or employing themselves in the ruder manufactures, or engaging in the simpler forms of traffic. The period of Eliot's mission was, in more senses than one, the golden age of the New England aborigines. He became, in fact, the guardian genius to whom they looked with reverence and affection. The sachems and powows indeed hated him for the influence he had over their people, and feared him for the innovations his single hearted course was perceptibly engrafting upon their barbarous but cherished institutions. Nominally free to wander where they chose, and apparently independent in the midst of the most inexorable requisitions, the masses of the Indians were really slaves to their powows or priests. As for the sachems or chiefs, Eliot himself tells us, they "are generally set up against us, and keep off their men from praying to God as much as they can. They see that religion will make a great change among them, and cut them off from their former tyranny; for they used to hold their people in absolute servitude, inasmuch as whatever they had, and themselves, too, were at their command."

Such were the encouragements which stimulated the good apostle to persevere in his great work, and such were the hindrances which met him at every step. Yet his motto ever was, when exposed to peril in the wilderness from exasperated chieftains or jealous priests, or to the vicissitudes of climate during the sultriness of summer and the tempestuous outbreaks of winter; his motto was—"Endure hardness as a good soldier of Jesus Christ." In this faith he persevered even unto the end, translating the Scriptures and other good books into the Indian tongue, promoting the increase of school-houses and places of worship, and contributing by every practicable means to prepare his savage brethren for the arts and amenities of Christian life, and to extend far and wide the Redeemer's kingdom. And his success, though not commensurate with the extent of his labors, was yet great. At one time, as the early writers assure us, there were no less than fourteen Indian praying towns within the jurisdiction of Massachusetts, in which eleven hundred souls are mentioned as yielding obedience to the gospel. This, surely, is a result of one man's life that throws the successes of some modern missionaries completely into the shade. It is an achievement of beneficence seldom paralleled. Considering the obstacles the apostle had to encounter, it stands out in bold and beautiful relief from others of more than his Translation of the Bible, he would well serve to be enrolled among the great benefactors of mankind. That alone, if no other monument were made to speak his name and fame to future ages, would ensure his path to immortality.

THE SYNOD OF EXETER.

THE Gorham controversy has made the world familiar with the idiosyncrasies of the Bishop of Exeter. Prompted as he undoubtedly is by a conviction that he is right, he pursues his ends with a courage that opposition seemingly forces into extremes of rashness. But only seemingly; for no prelate of the established church knows better than he the value of a cool head and an unbending temper. He is as obstinate as one can well be, and yet keep the mastery over the minds of his clergy. If he were at the head of a great reform movement in the church, instead of being the conservator of its rubbish, he would soon make the hierarchy tremble to its base. There is no degree of perseverance he cannot reach, no amount of energy he cannot exact of himself in times of exigency, no intensity and breadth of sympathy to which he cannot stimulate the hearts of his clergy, when the occasion demands it. Such must be the character of this ecclesiastic, or he never could have passed the ordeal that opened all about him soon after the decision in the Gorham case. Unlaunted by what might have startled the equanimity of a Wiseman in like circumstances, the Bishop of Exeter gathered up and concentrated his resources at once, and he has ever since been dexterously using them to advance his polemical purposes.

It required just such a man as the Bishop of Exeter to call a diocesan synod at this time. Others, high in station and among the laity, doubted the policy of such an act, and some protested against it; but the indomitable persecutor of Gorham had no doubts on the subject, and but little if any respect for the protesters. A synod he had convoked, and a synod he would have. The crisis in the church, which is staggering under the double antagonism of popery without and semi-popery within, was to him the occasion of all occasions for a demonstration of his strength. Nor was there temerity in this apparently desperate plunge for the conquest over his opponents. Come what might, whether half a hundred or half a thousand of his diocesan supporters should respond to his call, he would have the opportunity as prelatical dictator, to get an expression of something like an official voice against the spiritual supremacy of the nominal head of the church, and he was not the man to give so pregnant an opportunity the go-by. What cared he for the protest of the vicar of Brampford Speke, or of others in or out of his diocese, which denied the legality of a synod assembled without the permission of the crown, and the existence of any precedent for constituting such a body by election, representation, or ex officio membership? Not a straw. It was enough for him to know that the Prime Minister had declared that diocesan synods are not unlawful, provided no attempt be made to enact canons to bind the clergy. It is probable that the synod would have been summoned, even if the law officers of the crown had expressly declared it illegal. The Bishop had counted his strength, and the result thus far looks as if he had not counted in vain.

The synod met on the 25th ult. We have only the doings of the first day. To those who had set the Bishop down as mad, the gathering at the cathedral must have occasioned surprise. The call, it seems, was generally obeyed. There are *thirty-two* rural deaneries in the diocese. Only two of these refused to send representatives. From a report of the proceedings published at great length in the Morning Chronicle, we learn that, of some 800 clergymen in the diocese, no less than 700 were duly in attendance. This formidable number must have taken the bishop himself by surprise, shrewd as he is now generally admitted to be in the estimate of his own strength.—Thus fortified for any and every contingency,—although it is reported that the Right Reverend prelate has been requested to have all matters which concern the Church of England discussed with open doors—the preliminary business proceeded. This was divine service in the cathedral before a crowded congregation. The rector of Chulmleigh, Rev. George Hale, preached the sermon, taking for his text the 13th and 14th verses of the 1st chapter of Paul's 1st Epistle to Timothy—"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus; that good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us." The sermon was of course admirably adapted to the occasion, and Mr. Gorham's *heretical* doctrines were not spared.

After communion, the synod proceeded to the chapter-house, now, says the Chronicle, after centuries, restored to its ancient functions. At the head of a long table was the bishop's chair. On the right and left sat the archdeacons. Ranged on each side of the oblong room, as in chapter, were the other members of the synod. The bishop at once proceeded to unburthen his bosom of its garnered learning about synods in general, and the sitting one in particular. "We are met together in diocesan synod this day," he began, "for important purposes—met to ask you whether you advise me to put forth, as the act of this diocesan synod, certain declarations." The history of synods was then given, from the destruction of Jerusalem to the present time. After alluding to those "ignorant and presumptuous agitators" who affect to regard synods as unlawful, the bishop vaulted boldly upon the hobby of *declarations* which he had prepared. It is hardly worth while to spend time on these declarations, which involve the multifarious issues by which the Church of England is divided and harassed. The first, containing a preamble and several carefully drawn clauses, refers exclusively to the variety of modes in which *baptism for the remission of sins* is held by the bishop, and it declares, among other things, that "all infants, presented either in church or privately, according to the book of Common Prayer, and baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, do, in and by baptism, receive remission of sins by spiritual regeneration," &c. &c. This declaration, being the most important, was reserved for consideration the next day.

The 2nd declaration deplores the cases of defection from the church which have occurred within the last ten years,—numerous when compared with those of any former period within the last 100 years—declares unalterable attachment to the church, and "thankfully acknowledges its ministry by bishops, priests and deacons, to have descended in unbroken succession from the holy apostles." This declaration, with some verbal alterations, was adopted, with only five dissentients. The 3d declaration is a kind of protest, elaborately set forth, against the Pope's presumption in erecting a see subject to himself "in the archdeaconry of Totnes, in our diocese of Exeter," for "the greater convenience of the 'popish recusants' or refusers of the Catholic communion of the church in England." This declaration was adopted unanimously and without discussion.

Such are the first day's proceedings of the bishop's synod. If the same harmony continues to prevail among the 700 clergymen, it is clear that the wily prelate, in preparing his declarations, and relying upon the submissive attitude of the synod, did not reckon without his host. What will be the upshot of this extraordinary demonstration, in its effect upon the government, upon the independent self-thinkers in the church, or upon the great body of dissenters who recognize neither Anglican nor Roman Catholicity, remains to be seen. Meantime, it will be well to watch the movement as an indication of the blurred and foggy atmosphere that gathers around the established church, and threatens to envelop the head of the "defender of the faith" in a cloud something "bigger than a man's hand."

WITHDRAWING FELLOWSHIP.

THE First Baptist church, New York, Rev. Dr. Cone, pastor, has withdrawn "Christian fellowship" from the Tabernacle Baptist church in that city, on account of the admission to the latter body of three excluded members from the former. The circumstances which led to this exclusion, have been made known to our readers. The excluded persons are men of high standing, and were not received into the Tabernacle church until a large and very intelligent council composed of brethren from this city and Providence as well as New York and vicinity, had advised the church to the adoption of this course. The church in doing this may be considered as establishing a new ecclesiastical precedent. The precedent, however, appears to be a safe one when wisely and Scripturally guarded. Obviously the action of a church in its exclusion of members may be fallible. It is especially liable to be thus when such action is not founded on sufficient evidence, and when it is hasty, partisan, or prejudiced. Whenever this is plainly the case, the excluded member has the right of appeal—not as Paul under a civil prosecution resolved he would do to Cæsar—but to an impartial council of Christian brethren.

This was the redress which the excluded members referred to, sought, and the result was that they were restored to the full privileges of Christian and church fellowship. The action of the council and decision of the Tabernacle church, leading to this issue, appears to have proved exceedingly distasteful to the First church, who have formally withdrawn from that body "*Christian* fellowship." The church came to the point of deciding on this course on the 30th ult., at which time a report was adopted setting forth at length the reasons which impelled the body to this form of action. The report affirms the action of the excluded members to have been schismatical and obstinate, that from them came an offensive publication, that they were borne and labored with patiently, that "the First church is the oldest in the city," and that no spirit of resentment had influenced it, that *ex parte* councils are dangerous, &c. The following is the conclusion of its Report:

In view of these circumstances, compelled by a due regard to the requirements of Scripture, and the honor of our beloved Master and Lawgiver, with profound sorrow and reluctance, we recommend the passage of the following resolution, viz:

Resolved, That we withdraw Christian fellowship from the Tabernacle Baptist church of this city, for receiving into their fellowship, Nathan C. Platt, John M. Brewer, jun., and Joseph Dudcoat, individuals justly excluded from this church.

On motion duly made and seconded, the above resolution was passed unanimously.

By order and in behalf of the church,

SPENCER H. CONE, *Pastor.*

SYLVESTER PIER, *Church Clerk.*

WM. HILLMAN,
WM. COOPER,
WM. H. BURGER,
JOSEPH W. BURDEN,
JOHN I. SMITH.
} *Deacons.*

OUR GODS ONLY IN CHINA.

WE were not aware, until we read the following in the London Church and State Gazette, that the Chinese limited the authority of their idols to the Celestial Kingdom. It seems, however, that the idea of omnipresence is associated only with the image in its material properties. A Chinese *god* may be taken to England, or to California, but it ceases to be any thing more than a piece of metal or wood from the moment it leaves home. Strange gods these! Stranger still the beings, who, made in the image of the true God, and gifted with souls that think, reason, and adopt conclusions, bow down and worship such gods!

There is a temple erected in London for the display of Chinese articles. In attendance on the collection are six natives of China—a lady and her servant, a professor of music and two children, and an interpreter. The Church and State Gazette, after remarking that there is no object, gorgeous and interesting as the whole is, that will so especially attract and interest the visitor as this group, whose presence there gives an indescribable reality to the scene, goes on to say:

"We saw this group standing in the presence of six of their gods. There were the gigantic and golden Three; the solitary, the less in size but the more thickly gilded, Kon-Fu-Tzee; Chin Te with his score of arms, all bearing some gift to man; and the terrible god of War with a laugh on his face as though he were making loud ridicule of his own pretensions. The deities clearly were held in no greater respect by their chosen children than the meanest object in the room. On inquiry, the obliging interpreter stated this to be the fact. 'They are our gods, (he said) but only in China. We bow down to them, appeal to them, and invoke them; but only in China. They are of no use here.' This local limiting of the godly sovereignty forcibly struck us. The Chinese acknowledge power in their idols, ask aid of them, offer grateful sacrifice when it is given, and fearfully abuse them when it is withheld—'but only in China.' Their divinities enjoy only a brevet rank. By the Yellow River they are supreme—by the Thames they are nonentities. Their very ugliness is laughed at. We, of course, concluded upon hearing this, that if these deities had suffered such deposition, some substitute for them had been found. The human mind is never atheistical in full completion of that dreadful term. It must have a god. It is so helpless of itself that it *must* needs incline in some direction for external aid. 'To whom, then, (we asked,) do you pray?' The bland interpreter looked at us with a mild expression, perhaps of pity at our ignorance, and quietly remarked—'We *never* pray.' 'And do you feel comfortable under such a course?' 'Oh, yes,' was the calm reply, 'very comfortable—*why for no?*"

ACADIA COLLEGE.

THE St. Johns, N. B., Christian Visiter publishes the inaugural address of the Rev. Dr. Cramp, President of this institution, delivered on the 20th ult.—We have felt a deep anxiety in the success of the college under its new auspices, and have therefore read Dr. Cramp's address with more than ordinary interest. It is a well-timed production, written in an easy and clear style, and suggestive of wholesome thoughts. He thus refers to the success which has attended the efforts of the friends of the institution:

Spared, then, the necessity of advocating the claims of our institution as a seminary of learning, it is with great satisfaction that I offer you my hearty congratulations on the success which you have already achieved in this glorious enterprise. This establishment is a splendid manifestation of Baptist energy. You have set your fellow countrymen an example of enlightened liberality, and testified before the world the deep sense which you entertain of the advantages of mental improvement. Posterity will doubtless award the meed of praise, and bless the memory of the founders of Acadia College.

Dr. Cramp speaks of the remarkable progressiveness of the age, and of the necessity devolved upon all institutions of learning, of keeping pace with it, or of sinking in public estimation. The range of study extends with the boundaries of science, requiring new branches to be added to the ancient standards, in order to adapt institutions to existing circumstances. In view of such considerations, the claims of the Provinces upon Acadia College are urged:

Nova Scotia and New Brunswick are shaking themselves from the dust, and rousing up the energies of their sons. They ask for railroads—and they will assuredly have them. Their agriculture is to be improved by science. Their mineral wealth is to be profitably explored. Their ship will sail in all waters. Their resources and capabilities, not yet half developed, will be ascertained and brought into useful operation. Now, in order to the accomplishment of these and other beneficial results, the talent of the Provinces must be sought out in every direction and carefully cultivated. There will be abundant employment for men of ability and skill, both in originating improvements and in directing the agencies by which they may become available to the public; and if such men are trained in the Provinces, patriotism will inspire them with ardor, and their efforts will be carried on with zeal which strangers would emulate in vain. It is obvious, therefore, that a solemn responsibility rests on our institutions of learning, and that such arrangements as the exigencies of the times call for must be provided. The supporters of this college, it cannot be doubted, will duly consider these facts and expectations, and act with characteristic "largeness of heart."

The importance of *thoroughness* in scholastic learning is briefly set forth.

A *religious influence* should pervade the whole course of study, and sanctify all the arrangements. Though Acadia College is open to all denominations, and no religious tests are imposed on students or professors, yet the aim must be to imbue its literature with the spirit of religion.

Habitual recognition of God should distinguish every seat of learning, so that while the din of controversy is never heard, and party contention is unknown, all may be taught that "the fear of the Lord is the beginning of wisdom." It has been well observed, that "it is our educated young men who will give the tone to society, and control the destiny of the generation in which they live." How desirable—nay, even necessary—it is, that the education they receive, while truly liberal in its plans and provisions, should be connected with that moral conservation without which the advantage of knowledge itself may prove comparatively valueless.

Dr. Cramp then comes to the consideration of the theological department of the college. Cheerfully acknowledging the indebtedness of the churches of the Provinces to these venerable servants of God, who, amid difficulties that would have appalled most men, introduced evangelical religion in connection with the [illegible] primitive pair, was affirmed dogmatically, on the express authority of the Scripture; but the preacher remarked that the subject might be discussed inductively, and the unity of the race, in its higher aspects, proved from fact and observation. That "as in water face answereth to face, so the heart of man to man." This was shown, by a reference to four leading characteristics of mankind.

First. The Universal Possession of Reason, or the *Capacity* to form *Universal* or *Abstract Ideas*, the power to conceive of truth and right, of cause and duty, of God and immortality. It was shown under this head, that men of all nations had formed or received such ideas, and that the most degraded heathen, even when they could not fully reach the idea of the Infinite, or of God, were yet attracted to it by a powerful fascination. Africaner was compared with Sir Isaac Newton, and it was proved that the difference between them was not one of kind, but of degree. Africaner knew nothing of gravitation, of parallaxes and occultations, but he knew God, and saw that eye of love looking down upon him from every star which burned in beauty and glory in the depths of night.

Second. The Universal Possession of Conscience, a sense of right and wrong, leading to the idea of supreme and universal law, a supreme and eternal Lawgiver. Hence the feeling of guilt which links all men. Even this, deep and terrible as it is, unites us together, proves all to belong to the race. A perfect man does not exist. The race can conceive of a perfect angel or a sinless child, but a sinless man they cannot even imagine. This was illustrated by the confessions of all, and by the conversion of proud and pharasaic men in all nations.

Third. Man's Capacity for Religion. Under this, it was shown that the race cannot live without religion, that all society is organized around some divine idea, that man was made for God, for worship, for immortality; and various striking instances given from different nations, civilized and savage, of their capacity for the highest forms of religious faith.

Fourth. The Capacity for Improvement, especially moral improvement. The soul is capable of advancing forever. It may and does advance through all changes. It seems to rise superior to sorrow, and even to death. This was illustrated by the triumphant deaths of many Christians, particularly of the gifted Halyburton, and the saintly Payson.

It was then shown in conclusion, that on the ground of the *unity* of the race, the conversion of one sinner is a proof and a pledge of the possible conversion of all sinners; and the discourse closed by a close and pungent appeal to the church, its ministers and disciples, to undertake the conversion of the world.

This discourse evinced a fullness of mind and a comprehensive learning, which showed full well that the Reverend orator had confined himself to no single field of study or branch of scholarship. We have never before had the pleasure of listening to a discourse from Dr. Turnbull, but we doubt whether in any of the numerous addresses which he has delivered on literary occasions, he has ever been more successful than on this.

THE EXERCISES OF THE GRADUATING CLASS.

Wednesday morning, to the regret of many hundreds, dawned amid lowering clouds, and ere the sun had been long above the horizon, the rain descended in torrents. Nature, in the apparent estimation of many of the people of Providence, took this method of manifesting her displeasure at the altered season of Commencement. The omen, however, failed, for the showers soon were stayed, and the long procession encountered no other inconvenience on its way to the church, than that arising from muddy streets, and a damp sultry atmosphere. By half past nine o'clock in the morning, the hour appointed for the procession to move, the college library and the adjacent grounds were well filled with graduates, greeting each other after long separation, with professors, in their silk robes, and with students looking thoughtfully on the holiday scene which the college green can present but once in a year. Though the morning had been so unpropitious, yet the procession, as it moved away from the college yard, and wound beneath the classic elms through the streets of the city, seemed to us almost as long as it has been in other years, and we are sure the venerable meeting house could never have been much more crowded than it was while the young gentlemen were performing the parts which had been assigned them. These were fourteen in number, and were performed according to the following programme:

1. *Salutatory Oration* in Latin.—*Hamilton Barclay Staples*, Mendon, Mass.
2. "Diversities in the estimation of Character." An Oration.—*Ivamous Paley Bond*, Hartford, Conn.
3. "The Loyalists of the American Revolution." An Oration.—*John Summerfield Brayton*, Somerset, Mass.
4. "The Culture of the Sensibilities as a part of Education." An Oration.—*Brainerd Wayland Herrenden*, Providence.
5. "The Literary Characters of Carlyle and Macaulay." An Oration.—*James Barker Simmons*, North East, N. Y.
6. "Physics and Metaphysics." An Oration.—*Uriah Thomas*, Norristown, Penn.
7. "The Taste for Politics among the American People." An Oration.—*Frederick Metz*, Montrose, Penn.
8. "The Claims of Common Sense." An Oration.—*Edwin Hartwell Heard*, Wayland, Mass.
9. "The Taste for the Beautiful." An Oration.—*Asa Mercer Williams*, Taunton, Mass.
10. "Passion—an element of Genius." An Oration.—*Solomon Borden Durfee*, Tiverton.
11. "The Perils of American Civilization." An Oration.—*Daniel Johnson Glazier*, Willington, Conn.
12. "The Living Principle of Literature." The Classical Oration.—*Jeremiah Lewis Diman*, Bristol.
13. "Philosophical Views of History." The Philosophical Oration.—*Alfred Lawton*, Newport.

AWARD OF PREMIUMS.—CONFERRING OF DEGREES.

14. "The true Fruits of Scholarship." An Oration.—the Valedictory Addresses.—*Richard Metcalf*, Providence.

These performances were listened to by an exceedingly intelligent assembly, with marked attention and interest, and a large proportion of them were received with expressions of unqualified approbation. The class is said to be one of great promise, and their performances certainly confirmed the remark. The subjects were all well chosen and managed with judgment and good taste which were exceedingly gratifying to the friends of the University and to the public, and as a whole it was pronounced to be one of the best Commencements which this ancient University has ever presented. After the orations of the several speakers, the prizes of the year were awarded to the successful competitors and the Degree of Bachelor of Arts conferred on the members of the class, thirty-two in number, as follows:

Ebenezer Treat Alling, Horatio Nelson Ballard, Brainerd Wayland Barrows, Samuel Penniman Bates, Emmons Paley Bond, John Summerfield Brayton, Charles Frederic Brownell, James Osgood, Andrew Clark, Lysander Dickerman, Thomas George Dickson, Jeremiah Lewis Diman, Simeon Borden Durfee, William Newell Fay, Daniel Johnson Glazier, Robert Pliny Hayes, Edwin Hartwell Heard, George Washington Jenckes, James Brewer Jordan, Alfred Lawton, Antoine Joseph Maurau, Richard Metcalf, William James Morrock, Frederic Metz, John Cole Perry, Warren Randolph, James Barlow Simmons, John Frank Slater, Hamilton Barclay Staples, Uriah Thomas, Warren Thaddeus Webster, Asa Mercer Williams.

The Degree of Master of Arts was conferred on the following graduates of former years, viz: Edward T. Hunt, Mark Bailey, La Fayette Burr, Augustus Hoppin, Joseph H. Bourn, James W. Smith, Samuel B. Vernon, Alanson Wedge, Emory H. Page, Alonzo Samuel W. Taylor, of Columbian College.

The Honorary Degree of A. M. was conferred on His Excellency, Geronimo Womencta, Minister of Finance of the Republic of Chili, who pursued his studies for several years at this University. The honorary Degree of D. D. was conferred on Rev. Solomon Peck, of Boston, and that of LL. D. on Zachariah Allen, of Providence, and on Hon. La Fayette S. Foster, of

I have not even the remotest connection with Shurtleff College, or with any of its interests. I am a full-blooded Yankee, and a graduate of a New-England college. I frankly confess that all the fond partiality for every thing that belongs to the land of his birth, that takes so firm a hold of the heart of the native of New England, clings with iron grasp to mine. Yet I much doubt whether the most richly endowed, time honored colleges of the East, bestow upon their graduates an education equal in point of *actual utility*, with that acquired at Shurtleff. Here, in the very heart of the great Valley of the West, where the *onward* impulse of the age insinuates itself into the very being of our youth—*here* is the very place to train up *men*, deeply imbued with the spirit of the age, who will "*leave their ward*" upon the times in which they live. The zenith and the nadir do not differ more widely from each other, than the cloistered graduate of an ancient university differs from the young man who has been educated where the booming torrent of the Mississippi is but the type and symbol of the onward progress of the human mind. The former is deeply imbued with classic lore, and the spirit of ages that have *gone by*, and is profoundly ignorant of the world in which he lives; while, on the contrary, the Western graduate, as good a scholar, perhaps, in *all* respects, steps forth from the college halls into the theatre of life, like Minerva from the head of Jove, in the full stature of manhood, armed *cap a pie*, and ready, *at once*, to grapple successfully with the stern realities of life. There were several young men who received their education at Shurtleff, in and out of our State Legislature at the last session, to whose influence Illinois owes much that may well inspire high hopes of future prosperity.

If our shrewd New Englanders knew the advantages which their sons who are designed for the West, would derive from being educated here, on the spot, I am persuaded that Shurtleff College, which owes its very name to one of the high-minded, generous sons of New England, would soon become a favorite nursery of New England youth. But, to return to the Commencement, from which I have wandered.

In addition to the degrees conferred upon the graduating class, the honorary degree of D. D. was conferred upon the Rev. David Benedict, of Rhode Island, and that of L. L. D. upon the Hon. Edward Bates, of Missouri.

The old First Church does not yet move. Dr. Ide walks soberly up the aisle, Sabbath after Sabbath, and preaches good sermons to respectable congregations in the ungainly and out of the way edifice in La Grange Place. It was a good location a hundred years ago, but now —. However, there has been considerable talking about a new building in a better locality, for some time past. What the result of the conversation will be, time—we really fear a long time, however—will develop.

The churches generally are internally prosperous, and all peaceful. There are good congregations in most of them, frequent additions, and probably the influence of Baptist churches for good was never so widely felt in this city as at present. B.

Philadelphia, July 10, 1851.

RELIGIOUS INTELLIGENCE.

REVIVAL INTELLIGENCE.—During the past winter and spring, as we learn from the Congregationalist, an unusual seriousness and attention to the interests of the soul, have been experienced in Andover. The subjects of this precious work of grace were mostly of the younger portions of the congregations. The first fruits of this revival were gathered into the churches a week ago last Sabbath, as follows:—There were added to the West Church (Rev. C. H. Pierce's) *thirty* persons, and to the Free Church (Rev. W. B. Brown's) *fifteen*. Others will probably come forward at the next communion. The work has been characterized by great *thoroughness*, and although no extraneous aid has been called in, the pastors of these churches have labored most assiduously to instruct the converts in the principles of the gospel, and prayed incessantly with and for them, and their entire consecration.

NEW SCHOOL PRESBYTERIAN CHURCH FOR 1851.—The New York Evangelist learns from the Stated Clerk of the General Assembly, "that the reports of Presbyteries show an increase in all the particulars enumerated, with the exception of baptisms."

"The present number of Synods is twenty-one; an addition of one; the Synod of Wabash having been erected by the last Assembly. Of Presbyteries there are one hundred and four. During the past year, the Presbyteries of Peoria and Knox have been united, and the Presbyteries of Greencastle, Minnesota, and Milwaukie constituted. The number of ministers reported is one thousand four hundred and eighty-nine; an addition of sixteen; although death has removed thirty-one of those reported a year ago. The licentiates are one hundred and forty—an increase of three; and the candidates are sixty-four—an increase of four. The actual number in a course of preparation for the sacred office does not appear from the statistical reports of the Presbyteries, inasmuch as, in most cases, they are seldom taken under the care of the Presbytery until near the close of their theological course. There are also five theological seminaries, located in New York city, Auburn, Cincinnati, Hudson, O., and Maryville, Tenn., in which are ordinarily found more than two hundred candidates. Besides these, there are many candidates in our connection among the undergraduates of the numerous colleges of the land, and in preparatory schools.

"The churches number one thousand five hundred and seventy-nine; eleven more than in 1850, notwithstanding the withdrawal of several churches to other bodies. The additions to those churches which have reported, are nine thousand, nine hundred and two; of which, five thousand six hundred and ninety-nine are 'on examination,' and four thousand two hundred and three 'on certificate.' In no previous year since 1837 has so large a number been reported. The number of communicants, as reported, is one hundred and forty thousand and sixty—an increase of two hundred and sixty-three.

"Of baptisms, five thousand seven hundred and forty-two have been reported, of which one thousand six hundred and ninety-six were of adults, and four thousand and forty-six were of infants—sixty-eight less in all than in 1850. To the Commissioners' Fund, the sum of $2,365.46 has been contributed—an increase over the previous year of $843.84. To the Contingent Fund has been contributed the sum of $350.77—an increase of $122.22.

"We cannot but congratulate the churches on these indications of prosperity. Henceforth we trust their course will be only onward and upward."

INSPIRED PREACHING.—If we are to credit appearances, the age of inspiration has not yet passed away. A new paper has been commenced at Auburn, to be edited by "the spirits." This paper states that a Universalist is preaching under the same inspiration, and then adds:

"It is proper to remark that the sermons given by him, are INSPIRED at the time of their delivery; and are not a subject of premeditation, the texts being communicated to him by Paul, through the 'rappings,' immediately before or at the commencement."

MISSIONARY TO HAYTI.—Rev. Arthur Waring has taken his departure for Hayti, as a missionary of the American and Foreign Christian Union. The public services connected with his designation took place in Hope Chapel. Instructions by Dr. Baird, and address by Dr. Dowling.

GENERAL INTELLIGENCE.

INTELLIGENCE FROM ABROAD.

OUR London papers are of the 28th ult. The Ecclesiastical bill has passed its crises in the Commons, and is now out of danger. It has been so much amended, that it would be difficult to state precisely its provisions. Notwithstanding the opposition of the Roman party and the Liberalists, every principle of the measure received large majorities on each division. A bill for abolishing religious tests in the Scottish universities was defeated by a majority of *one*. It will probably pass at the next session. An ineffectual attempt was made to have considered, in committee of the whole, the religious tests imposed as a qualification for any civil corporate privileges in the universities of Oxford, Cambridge, and Dublin.

There is no improvement of things in Rome, or throughout the Pope's dominions. The tobacco decree, and the imprisonments under it, keep the people in constant exasperation, but they resist heroically. Arrests are made daily in the states of the church. At Bologna, 20 young men have received the *bastinado* for advising their friends not to smoke, and two of them died in consequence. Several persons, writes a correspondent to the Commercial Advertiser, have recently been arrested in Rome for wearing *striped pantaloons*, under suspicion that the stripes were intended to display the so much hated "tri-color" which was the symbol of the Republic! Two consequences of this deplorable condition of things have been the assassination of M. Evangeliste, Chancellor of the Holy Consulta and the distribution of cigars loaded with powder or some other explosive substance.

[illegible] the first war continent in the sale of *twenty-five revolving pistols* to the Lords of the Treasury for service of the officers under orders for the Cape of Good Hope. No sale of *bowie knives* is yet announced! A pamphlet has been issued entitled—" Shall we keep the Crystal Palace, and have riding and walking in all weather among flowers, fountains, and sculpture ?" The writer calculates, after the close of the Exhibition, a surplus of about $700,000.

The steamship Franklin, from Havre, arrived at New York on Monday morning, but brought no news of importance.

POLITICAL.

THE legislature of New Hampshire adjourned at 5 o'clock on the morning of the 5th, having held sessions throughout the 4th. A resolution, approving the compromise laws of the late Congress, was passed in the Senate by a vote of 19 to 2, and in the House by a vote of 152 to 92.

Gov. Allen, of Rhode Island, has gone to Europe. During his absence, Lieut. Gov. Lawrence will act as Governor.

The New York Legislature has adjourned. It passed 231 acts—pretty well for a short extra session. The canal enlargement bill has become a law. The State has been divided into new Congressional districts.

The disunionists of Charleston, S. C., celebrated the 4th in accordance with their treasonable sentiments. Many of the toasts were full of braggadocia, treason, and blasphemy. The North, of course, was abused without stint. One of our contemporaries very appropriately styles these disunion toast-givers as "Fire Eaters."

MEETING HOUSE BURNED.—We regret to notice the record in an exchange, that the meeting house of the Baptist Tabernacle Church, Chicago, together with several other buildings, was destroyed by fire on the 25th ult. Total loss, $8,000. Insurance on the meeting house, $1,000.

This is the house in which the society of whom Rev. Lewis Raymond is pastor, worships. They are an efficient body, and are doing an important Missionary work. Their loss is a serious calamity.

ECCLESIASTICAL.

REV. George W. Hathaway has resigned the Rectorship of St. Mark's Church, Warren, R. I., which he has held for almost a quarter of a century.

Rev. Wm. M. Rogers has resigned the pastoral charge of the Central Congregational Church, Winter Street, this city.

Rev. Mr. Ingalls embarked with his wife on Tuesday morning, last week, in ship Marcellus, on his way to Arracan. Rev. Mr. Freeman and wife go in the same vessel, for the Presbyterian station at Alahabad. There were devotional services at the wharf previous to the departure of the ship.

Rev. O. S. Prescott, who was on trial before an Ecclesiastical Court of the Episcopal Church, in this city, was sentenced to be suspended from the exercise of his clerical functions for six months.

Rev. E. W. Dickinson, late of Elmira, N. Y. has become pastor of the Baptist Church, Lewisburg, Pa. The Christian Chronicle regards Mr. Dickinson as "admirably qualified, with his clear, strong, intellectual powers and thorough attainments as a preacher, to fill this important position."

The Third Baptist Church, Philadelphia, have invited Rev. S. Remington, of New York, to become their pastor.

Rev. Oliver Ayer has closed an acceptable term of pastoral service at Dover, N. H., and has removed to Claremont in the same State, having taken charge of the church and society in the latter place. The correspondents of Mr. Ayer are requested to notice this change.

Mr. Amasa Heath was ordained to the gospel ministry at Mannsville, Jefferson county, N. Y. on the 24th of June.

Rev. Benjamin Griffith was recognized as pastor of the New Market Street Church, Philadelphia, on the 26th ult. Sermon by Rev. J. L. Burrows. Dr. Malcom and Rev. Messrs. Kempton, Dunbar, Gillette and Lincoln, took part in the exercises.

DEDICATION.—The Baptist Meeting-House at Hancock, Mass. will be dedicated to the worship of God on Wednesday, July 30th—services to commence at 11 o'clock, A. M. Sermon by Rev. L. Porter, of Pittsfield, Mass.

EDUCATIONAL.

THE First Superintendent of Public Schools in Boston, appointed under the recent action of the School Committee, is Mr. Nathan Bishop, of Providence, formerly Superintendent of Schools in that city. Last week, the Mayor introduced Mr. Bishop to the Principals of the High and Grammar Schools. Mr. Sherwin, of the English High School, says a contemporary, "in behalf of his fellow teachers there assembled, expressed to the Mayor and to Mr. Bishop the gratification they all experienced that the selection for the office of Superintendent had fallen upon so worthy an individual, and that the teachers would cheerfully assist and sustain the efforts of the Superintendent to advance the studies of the Boston schools beyond the rank they have already attained."

We learn that the Universalist denomination have subscribed $100,000 for the establishment of a college. The Windham County Democrat says that Brattleboro' has been mentioned among other places for its location.

The annual report of the Hon. E. R. Potter, Commissioner of Schools in Rhode Island, contains valuable information. There are in the State, 33,953 children over 4, and under 15 years of age, of whom 28,331 attended school during the last year, and 13,898 under 4. Every town has voted the requisite school tax.

The report of the Commissioner of the Connecticut School Fund, states the number of school children at 92,220. The Fund is now $2,076,692 75, which gave $1 40 to each scholar in the State, the amount distributed being $158,909 00. The increase of schools in the last three years, has been very great.

The Californians have commenced the work of education by erecting a State Superintendent of Public Instruction, and he has gone to work by advising the Legislature to pass a general school law. He says there are from 5,000 to 8,000 children between the ages of 4 and 18 that can be benefitted at once. About one-fourth of these are of Spanish parentage or descent. Nothing but zeal among the people, with a good system and school fund, is wanting to set California in the right path.

ANNIVERSARY AT NEW-HAMPTON.—The usual exercises of the Anniversary took place last week. The examination of the Male Department was on Monday and Tuesday, and of the Female Seminary on Wednesday. Elocution on Thursday, in which there were thirty original parts. The Speaker for Tuesday evening, having unexpectedly failed, Rev. Thomas H. Archibald very satisfactorily occupied the time in giving an account of the West. Rev. Mr. Cummings, of Springfield, addressed the Alumni on Wednesday evening; his theme was "Moral Power," which he discussed in an able manner, much to the satisfaction of an intelligent audience.

It was pleasant, on this occasion, to meet so many of the friends of the Institution. The number of Students in attendance was larger than usual, who generally appeared to good advantage. On account of having extended the course of study in the Theological Department, there was no graduating class at the present time. There will be a longer summer vacation than usual, thus relieving the teachers and scholars during the warmest weather; the next term commences the first Monday in September.

KALAMAZOO THEOLOGICAL SEMINARY.—We have been favored with slips of the order of exercises at the first anniversary of the Kalamazoo Theological Seminary, which was held on the 25th ult. The subjects of the Essays, were Biblical Exegesis, by J. B. Fisk, of Detroit; Systems of Theology, by T. R. Palmer, of China; The Pastor, by E. S. Dunham, of Kalamazoo, and The Preacher, by S. H. D. Vaughn, of Dowagiac. The two last named completed their full course. On the evening of the 24th ult., was held in the same institution the anniversary of the Sherwood Rhetorical Society, in which ten young men, having the ministry in view, participated. This institution at Kalamazoo, promises to accomplish much for the supply of a ministry to Michigan and the Northwest.

HARVARD COLLEGE.—This is Commencement week at our venerable University. On Sunday evening, Rev. Chandler Robbins delivered the discourse before the graduating class of the Divinity School. On Tuesday, the Rev. Calvin Lincoln was to address the Alumni of the Divinity School, and the Hon. Rufus Choate the Story Association of the Law School. This last is a new feature in the proceedings of Commencement week. Wednesday was Commencement day. To-day, the Phi Beta Kappa will be gratified by an oration from the Rev. Dr. Sprague, of Albany, and by a poem from James T. Fields, of this city. The declamation for the Boylston prizes takes place to-day.

TRIAL OF REV. O. S. PRESCOTT.—This gentleman has been officiating for some time past as assistant minister of the Church of the Advent in this city. Having indulged somewhat freely in the intoxicating draughts of Puseyism, he was summoned before an Ecclesiastical Court of the Episcopacy to give an account of his heresies, to wit, worship of the Virgin, auricular confession, indulgences, &c. His trial commenced on the 3d. G. M. Brown, Esq., appeared as council for the prosecuting committee, and R. H. Dana, Jr. Esq., for the respondent. The result of the matter, after three days of words by council and Court, on technicalities, was the protest of the respondent against the legality of the preliminary proceedings, and his withdrawal from Court, declining to answer upon the merits of the case, or to be tried thereon. After the withdrawal, Mr. Brown moved the Court to declare a sentence of suspension for six months, against the Rev. Mr. Prescott, under the 4th section of the Canon, viz.: "If a clergyman presented as aforesaid, after having due notice, shall fail or neglect to appear before the Court of Presbyters appointed for his trial, unless prevented by sickness or other sufficient cause, he shall be suspended from the exercise of his clerical functions for the term of six months; and if during that period, he shall not appear for a trial, he shall then be degraded from the ministry.

The Court declared a sentence accordingly, made report to the Bishop, and adjourned *sine die*.

THE NATIONAL CAPITOL.—On the 4th, President Fillmore, in the presence of congregated thousands, laid the corner stone of the extension of the Capitol at Washington. The ceremonies were accompanied by a Masonic display. Hon. Daniel Webster delivered an Oration, by requet of the President, which is among the most masterly of his many great oratorical productions. Beneath the stone was deposited with other things, the following brief but comprehensive account of the proceedings of the day, in the handwriting, and under the signature of the Secretary of State:

"On the morning of the first day of the seventy-sixth year of the independence of the United States of America, in the city of Washington, being the 4th day of July, 1851, this stone, designed as the corner stone of "the extension of the Capitol, according to a plan approved by the President," in pursuance of an act of Congress, was laid by Millard Fillmore, President of the United States, assisted by the Grand Master of the Masonic Lodges, in the presence of many members of Congress; of officers of the executive and judiciary departments, national, State, and district; of officers of the army and navy, the corporate authorities of this and neighboring cities: many associations, civil and military, and masonic; officers of the Smithsonian Institution and National Institute; professors of colleges and teachers of schools of the district, with students and pupils; a vast concourse of people from places near and remote; including a few surviving gentlemen, who witnessed the laying of the corner stone of the Capitol by President Washington, on the 18th day of September, seventeen hundred and ninety-three. If, therefore, it shall be hereafter the will of God, that this structure should fall from its base, that its foundations be upturned, and the deposit beneath this stone brought to the eyes of men, be it then known that, on this day, the Union of the United States of America stands firm—that their constitution still exists unimpaired, and with all its original usefulness and glory, growing every day stronger and stronger in the affections of the great body of the American people, and attracting more and more the admiration of the world. And all here assembled, whether belonging to public life or to private life, with hearts devoutly thankful to Almighty God for the preservation of liberty and happiness of the country, unite in sincere and fervent prayers that this deposit, and the walls and arches, the domes and towers, the columns and entablatures, now to be erected over it, may endure forever.

GOD SAVE THE UNITED STATES OF AMERICA.

PANORAMA OF THE PILGRIM'S PROGRESS.—This admirable painting has closed in our city. Thousands have seen it, and all, we doubt not, are ready to testify to its merit as a work of art, and as an impressive illustration of the noblest allegory ever written. We may say that it approaches, as nearly as any thing not enclued with life can, to a *tableau vivant* of the diversified elements of human character, as met with by the Christian in his path to the Heavenly World.

STATISTICS OF CRIME.—The grand jury for Suffolk have just made their semi-annual report in the Municipal Court. During the last six months, they have examined 928 cases, and found 726 bills. They have been together 73 days, and had before them 2516 witnesses. They report, from the 1st of January to the 1st of July, 474 persons in the state prison; 2826 in the county jail; 977 in the house of correction; 682 in the houses of industry and reformation; 224 in the Lunatic Asylum, and 822 at Deer Island—6005. Of these, no less than 4157 or nearly three-fourths, were foreigners. Of 9188 persons committed by the city watch and police, 7310 were foreigners.

A FUGITIVE SLAVE CASE IN CHESTER COUNTY, PA.—We learn from the Westchester Village Record that a colored woman, convicted of theft in Chester county, and sentenced to five months' imprisonment, was claimed by Mr. George McCrone, of Delaware, as a servant *for a term of years*. It appears she had been sold for crime for seven or eight years. Her term of imprisonment expired on Friday last, but she was kept in prison till Saturday morning, had a hearing before the Commissioner, which lasted a quarter of an hour, proved to owe service, and was sent immediately into Delaware. No white person was present at the hearing except the owner and his witnesses, the Commissioner and his Marshal, and there was no counsel for the woman present. The Record says this "summary process" has produced much disapprobation, not to say indignation, in that neighborhood. It does not appear, however, that any legal wrong was done the woman, for she acknowledged, it is said, that Mr. McCrone was her master, and stated that she was desirous to go with him.

THE BANGOR LUMBER MARKET.—Amount of lumber surveyed from Jan. 1 to June 30th, 1851, 72,966,418 feet.

Green Pine Lumber,	28,850,163	feet.
Dry " "	13,680,100	"
Spruce "	24,456,112	"
Hemlock, Hard wood, &c,	5,979,954	"
Total,	72,966,418	"
Excess over last year, from the opening of the river to June 30th.	26,226,786	"

THE AMERICAN SHOW.—Punch is full of his jokes on the American part of the Great Exhibition. He admits that it is highly symbolical—a great surface, very "sparsely" occupied, and thinks that it would be still more American to *utilize* the vacant space by letting it out for lodgings. By packing the articles a little closer, hanging Colt's revolvers over the soap, and piling up the Cincinnati pickles on the top of the Virginia honey, &c., most of the articles of American manufacture, he says, will be concentrated into a few square feet, and room made for several hundred lodgers, who might be accommodated by the week, thus advertised: "Eligibly situated within a few minutes walk of Austria, Russia, France, and Switzerland, commanding a fine view of the 'Greek Slave,' and immediately opposite the largest looking-glass in the world, by which the process of shaving may be greatly facilitated. By an arrangement with the Commissioners, whose duties must be rather light, breakfast could no doubt be provided for the lodgers before starting on their rounds; and the sign of the Spread Eagle would be an appropriate one to adopt, for the hotel department of the speculation."

CHRISTIAN ANTI-SLAVERY CONVENTION AT CHICAGO.—This body met on the 3d. President Blanchard, of Knox College, presided, with Messrs. Finney, Brisbane, Stephens, Gorden, Mahan, Thurston, and Colver, vice-presidents. Eleven States were represented. It was voted that each member's religious character should be designated on the roll.

NEW YORK COMMERCE.—The dutiable imports for June, exclusive of specie, amounted to $8,815,264, free $668,716—showing an increase over June, 1850, of $2,739,924. For six months ending June 30, the imports amounted to $69,237,178, an increase over the same time in 1850 of $12,678,220. The exports show an increase of $3,339,966, in domestic produce, and $17,639,783 in specie above the shipments for the corresponding period of last year. The receipts for customs have been $16,609,733 24, an increase over 1850 of $3,579,813 19.

HAY MARKET SQUARE.—By an order of the City Government, this Square is to be cleared of all the occupants who have made it a stand for the sale of hay, horses, &c., for the last half century. The old Hay Scales and all, are to be removed to Canal street immediately. This is a good move and has long been needed. The city contemplate erecting an iron fence in the middle of the Square, as a round enclosure, to be lighted with gas. The store-keepers in the vicinity have subscribed $10000 already for a marble fountain to be placed in the enclosure. Josiah Quincy, Jr., will also build some fine granite stores on his vacant lands in the vicinity of the Square.

SALE OF WIVES IN ENGLAND.—The English papers not unfrequently contain accounts of the disgusting practice which is permitted in some of the districts of England of selling a wife. The Manchester Courier gives an account of one which recently commenced in front of the Angel Inn at Stockport, which, however, was broken up by the police, after the bidding, which commenced at seven pence, had run up to ten shillings. The interference of the authorities caused great dissatisfaction to the crowd, many of whom, says the Manchester paper, "believed that the sail of a wife was strictly legal."

NEW YORK CANAL ENLARGEMENT.—The House has passed the Canal Bill as it came from the Senate, by a vote of 81 to 36. The Bill to amend the Code of procedure was also passed.

ESCAPE.—William Darling, who was confined in jail, in Keene N. H., on a complaint for burning a barn in Chesterfield, a few months since, escaped on the night of the 3rd inst., by sawing off the iron grates of the window. The bars were in size equal to an inch square. It is probable that aid was rendered him in effecting his liberty.

ARREST OF A COUNTERFEITER.—The Philadelphia North American mentions a very important arrest in Baltimore, of a man named William Stetler, who resided in Thirteenth street, Philadelphia. On his premises were found the various implements for manufacturing false coin, and some $200,000 counterfeit coin itself. Stetler has long been suspected of being the chief coiner of false money in the United States.

DEATH BY THE CARELESSNESS OF AN APOTHECARY.—A little child of James Madison, of Somerville, died on the third of this month in consequence of the carelessness of an apothecary, who put up morphine instead of quinine which was ordered in the prescription.

So many accidents occur by the carelessness of apothecaries, those who would complain of such persons, would be doing good service to the community

A WHOLESOME TRUTH.—The Selma Southern Enterprise, a paper chiefly devoted to the encouragement and advancement of Southern improvement, pertinently remarks:

"If men who go to sleep murmuring "Southern Rights," and in their morning yawns drawl out "Southern Rights," and name their children "Southern Rights," would devote a little of their attention to the development of Southern resources, they would soon have "rights that would maintain themselves."

PUBLIC HEALTH IN BOSTON AND VICINITY.—From the uniform testimony of medical practitioners, the present is presumed to be an unusually healthful season. Parents would be cautious, as the various fruits come into market, to give their children only such as may be fully ripe, yet free from decay, no danger need be apprehended from a free use of them; nor will the public health be endangered. Fruits were intended for food in the seasons when they appear.—*Surgical Journal.*

DIDN'T TAKE THE PAPERS.—Mr. Benjamin F. Bangs just arrived by the steamer from Portland, was last week, befooled out of $20 by a loafer who generously put him in possession of a well-stuffed wallet of brown paper, by playing the "drop game" upon him. Mr. B. should take the papers.

SLAVES LIBERATED.—There has been for some time before the Courts of Richmond, Va., what was known as the Ragland Will Case, and the verdict of the Jury, just made, has liberated 80 or 90 negroes, and devoted to their use the entire property of the testator.

The will of Mr. Elihu Creswell, the wealthy negro trader, was probated recently. He orders all the slaves he may die possessed of to be sent to a free State at the expense of his succession.

Rev. Mr. Parker's (Baptist) Church, in Cambridgeport, was struck by electricity last week. The lightning conductor was not carried into the ground, as it should have been, but terminated upon the surface; therefore the fluid instead of passing off into the earth entered the side of the building, shattering the casement and breaking the glass of a basement window.

An old missionary among the Cherokees, named Daniel S. Butrick, died at Dwight Mission, in the Nation, on the 8th of June. He had served among the Indians, for thirty years, and is said to have left among his papers a history of the Cherokees, which is to be published.

The Governor of Rhode Island has offered $200 for the arrest of Wm. Hannegan, an Irishman, who killed his wife in Providence on the 15th of June last.

Officer Gillespie was killed in New York yesterday morning, while attempting to arrest some drunken sailors engaged in an affray in Oliver street. Thomas Brown, second mate of the ship Columbus, has been arrested, charged with the crime.

The Governor of Maryland has appointed the 8th of August for the execution of Amos Green, the negro. The murderers of the Costen family are to be executed on the same day.

A respectable woman, named Laura Tanner, was insulted and knocked down by an Irishman between Cabotville and Chicopee Falls one night last week. When found, she was unconscious, from the effects of a blow inflicted by the miscreant.

The gallant General James Miller, who was so distinguished in the battle of Lundy's Lane in the war of 1812, and who for many years was Collector at Salem, died of paralysis in Temple, N. H., on the 7th inst., at the age of 76.

A correspondent of the London Builder has communicated a simple method of preventing damp walls, by the mere outside application of a lather of soap and hot water, and then, as soon as dry, sprinkling the walls with a saturated solution of alum.

As many as 380,217 persons emigrated from the United Kingdom in the years 1848 and 1849; 459,017 went from Great Britain, including 328,699 from Liverpool, and 121,330 from Ireland.

Brittan who killed a girl in the Cambridge Almshouse, some years ago, and was convicted of the crime in Lowell, died a few days since in the State prison.

Mr. Thompson, a wealthy planter of Mississippi, recently brought with him to Cincinnati, 14 slaves, whom he intends to set free and to place upon a farm which he has purchased for them in Mercer County, Ohio.

Father Matthew administered the pledge in Cincinnati to two thousand eight hundred persons. The number of applicants for admission to his Society averages three hundred daily.

The Liquor bill in the Connecticut Legislature has been killed by postponement to the next session. It had in all its essential features, received approving votes in both Houses.

MARRIAGES.

In the city, 9th inst., by Rev. Dr. Tucker, Mr. JOHN L. ADAMS to Miss FRANCES BRETTARON, both of Vermont.

In this city, 6th inst., by L. E. Cornell, Mr. WM. SMITH BRAD to Miss ANN BARRY.

In Lowell, 9th inst. by Rev. Dr. Neale, Mr. JOSIAH A. BRODHEAD, son of the late Hon. John Brodhead, of New Hampshire, to Miss ELIZA A. TUPPER, second daughter of Otis Tufts, Esq.

Also, by the same, at the residence of the bride's father, Mr. GEORGE W. BOURNE to Miss MARTHA ANN KNOX.

In this city, by Rev. Howe Street Church, by Rev. J. Hayward, Mr. JOHN B. FREEMAN to Miss CAROLINE FREEMAN, all of this city.

12th inst. by Rev. Edward Beecher, Mr. ERASTUS FISHER to Miss DELIA GARDNER, both of Boston.

By the same, Mr. FRANCIS ANDERSON to Miss ELIZABETH CRUTE, all of Boston.

By the same, 15th inst., Mr. JESSE C. SMITH to Miss LYDIA B. OVERHOLT, both of L.

In Lowell, 6th inst., by Rev. J. C. Fosdick, F. E. Cleaves, Mr. MOSES G. PULSIFER, of Sumner, Me., to Miss NANCY A. HAMILTON, of Lowell.

In Roxbury, 8th inst., Mr. RUFUS K. CHASE to Miss SOPHRONIA R. JAQUES, both of R.

In Fall River, 8th inst., by R. F. Winslow, Esq., Mr. ELI WORDELL, of Fall River, to Miss HARRIET PEASE, of New Bedford.

In West Amesbury, by Rev. N. J. Tilckam, Mr. HENRY GALE to Miss HARRIET TIBBETTS.

In Fisherville, N. H., by Rev. E. Worth, Mr. GEORGE A. SAUNDERS to Miss EMILY GILL.

In Brattleboro', Vt., by Rev. J. C. Foster, Mr. EDWARD A. GOODELL to Miss SARAH HARRIS, both of B.; Mr. DAVID M. ALDRICH to Mrs. HANNAH M. HARRIS, both of Conway, Mass.

In Maryland, Otsego Co., May 26th, Rev. Samuel B. Willis, Mr. SIMON SHUTTS to Mrs. SARAH SWARTWOUT, both of Maryland; and, by the same, on the 29th, Mr. WILLIAM F. MORGAN to Miss SARAH E. MORGAN, both of Richmondville. Mr. RICHARD S. WENTCOTT to Miss CHARLOTTE M. MORGAN, both of Richmondville.

DEATHS.

26th ult., JOHN BAPTIST DAY, youngest child of Hartley W. and Maria R. Day, 4 yrs. 2 mos. and 25 days.

In East Boston, Feb. 25th, ASENATH E., the last of four loved children of Mr. and Mrs. Stephen Hathorne, of Chatham. Amiable and lovely in life, she is deeply lamented in death.

In Cambridge, 30th ult., Mrs. ELIZABETH DUCKERSON, 84. Mrs. N. was the widow of the late Capt. Myrick Nickerson, who was one of the first constituent members and a pillar of the Baptist church in this place. She was a consistent and loving christian in life, and peaceful in prospect of death; March 16th, MARTHA FRANCELIA, only child of Capt. Levi and Mrs. Martha Taylor, 2 years 2 months; March 4th, ——, son of Mr. and Mrs. Joseph Flinn, 7 months.

In Auburndale, 4th inst., Mr. LEVI POLLARD, 73.

In Fisherville, N. H., 3d inst., after a protracted illness of dysentery, SARAH ROBBINS, son of SAMUEL F. and SARAH K. BROWN, 1 year 4 days.

In Randolph, Mr. Zeba Smith, 71. He entered upon the valley of death, after a long illness, in their respective prophets, of his title through Christ, to the rest which remains for the people of God.

In Fredonia, Louisa co., Iowa, June 20th, of cholera, LORYN SMITH, youngest son of Mr. Chas. Child and Mrs. Arvilla Sperry, 4 years, 8 months and 7 days.

In North Tewksbury, 20th ult., Mrs. OLIVE, wife of Jesse Trull, in her 75th year. A large family and numerous circle of friends, over whom she has exercised a Christian influence for a long period of years, are left to mourn her loss. From earliest childhood she exhibited the meekness and modesty that ornaded the perfections of life. In youth, she made religion her paramount object. To a peculiarly retentive memory and amiable temperament, she united a discerning, devout spirit, which endeared her to all within the circle of her influence. She was ever ready to sympathize with the afflicted, ever charitable to the poor. Pursuing an unwavering reliance on a Saviour's love, it was her warmest desire to prepare her family and friends to live up their treasures in heaven. She lived to see the fruit of her labors, in her consistent and nearly all her children members of the same Christian church with herself. Her illness, though chiefly confined to her bed, was protracted, and yet her Christian resignation. She frequently repeated passages of scripture, assuring her friends that her peace was made with God, and that she longed for heaven. Truly, in the words of her pastor, "she died as she had lived," and though she has crossed the dark river, and entered the Celestial City, she has left behind her a name, a character, and an influence which will not soon be forgotten.

In Charlemont, 2d inst., Mrs. SARAH ADAMS, 89. Mrs. A. was born in Charlton. At an early age she was converted to God, and put on Christ by baptism. She had three husbands, two of whom, Rev. John Green and Rev. Mr. Haskell, were Baptist ministers. She lived the life of the righteous, and died the death of the righteous. She fondly resembled the Psalmist David, who sang the words of David, "Mark the perfect man, and behold the upright, for the end of that man is peace." She departed to long for the home whom death would release her from this world of trials, and to whom her duties to those parents regions where sorrow and sighing are unknown. In her dying moments, she was favored with the goodness of the Saviour, who, she said, had sustained and comforted her under all her trials, failing her precious promise, "I will never leave thee nor forsake thee." Before drooping her cold remains into the silent tomb, we sing, with tearful eyes and sad hearts,

"Thou art gone to the grave, but we will not deplore thee;
Though sorrows and darkness encompass the tomb;
The Saviour has passed through the gloom,
And the lamp of his love is thy guide through the gloom."

Died, at his residence in Hyannis, on Sabbath morning, 29th ult., Dea. JAMES MARCHANT, 76. The deceased was 39 years a member of the Baptist church in Hyannis. Thirty-two years he was one of its deacons, and forty-six years he held the office of the church to preach the gospel. In each of these relations to the church, he was faithful, devoted and greatly beloved. Though unordained, and never settled as pastor, he preached quite frequently in his earlier days, as a supply for vacant pulpits, and was remembered with respect and affection by those who heard him in Cape Cod. He frequently preached in the pulpit of the church to which he belonged, in the absence of its pastor, and when the pastoral office was vacant. As a member and deacon of the church, he was an example of steadfastness and kindness most worthy of imitation. The pastors of the church who survive him, remember him as one in whose judgment and friendship they could confide, and their prayer will be, "May a double portion of his spirit rest upon the members of our children's houses." He was many years afflicted with a rheumatic affection that caused him much pain, and sometimes confined him at home, but he had enjoyed for some weeks previous to his death an exemption from this, so far as to be able, by the aid of two canes, to attend church, and he was all day in his seat in the house of God the Sabbath before his death. On the Monday following, he was suddenly attacked more violently than usual with his complaint, and lingered, in great debility, until Sabbath morning, expressing to his last breath confidence in Christ, when he fell asleep in him. He leaves a widow and several children to mourn his departure, though they mourn not as those who have no hope, for they are fully assured that their loss is his gain.

In Randolph, June 19th, Mrs. LYDIA, wife of Mr. John A. Lucas, after a most distressing sickness. She manifested, in her last days, resignation and trust in our Lord and Saviour, though tortured, with a combination of disorders, through her entire physical frame. When we consider how recent her conversion, we are impressively taught by her example how faith in the cross will carry the mind calmly over the valley of death, though every step is a pang, and every moment a groan.

In Lowell, of consumption, 8th ult., Miss HANNAH L. HOYT, 27. The deceased was born in Hill, N. H. She became heavenly minded and united with the Baptist church in Nashua, N. H., about ten years since. Naturally amiable and unassuming, her piety manifested itself in a gentle, yet ardent and constant manner. She was devotedly attached to the church and Sabbath school. Her death was happy.

In Pittsfield, 23d ult., of consumption, SUSAN S., wife of Warren B. Barrows, 2d. She was a worthy member of the Methodist church, and for years adorned her profession by an amiable and Christian life. During her protracted illness, she manifested an unwavering trust, and fell asleep in Jesus.

In Oxford, Nov. 21, Mr. ELDRIDGE HOWE, 39. Mr. Howe united with the Baptist church in North Oxford during the revival of 1850, and continued steadfast in the faith and fellowship of the saints to the close of his earthly pilgrimage. Having made himself familiar with death, the summons for his departure was joyful, for he longed to depart and be with Christ as far better. In his death, the church has been called to part with an esteemed member, and his wife and three little ones to mourn a loss that earth can never repair.

In Glens Falls, Warren Co., N. Y., Rev. Amos R. Wells, 36, formerly pastor of the Baptist church in that place. Under his labors the church and meeting house were revived, and now there is an encouraging church in that flourishing village. He leaves a wife and three children to mourn his loss.

SPECIAL NOTICES.

Notice.

The next Ministers' Meeting of the Salisbury Association will be held at Bradford, on Monday, 21st inst., at 4 o'clock, P. M.
Hopkinton, N. H., July 2, 1851. KING S. HALL, Sec.

Correction.

In the concluding paragraph of Foreign News, we were last week made to give *Rome* the credit of having "millions of natives professed to accept the gospel." It, for the word *Rome*, the word *Borneo* be substituted, the fact conveyed will be that which the Annual Report of the Society for the Propagation of the Gospel in Foreign Parts" states.

To Seamen.

If you wish a medicine well calculated for your use at sea and in foreign ports, one that will guard the system from MANY CONTAGIOUS DISEASES to which you may necessarily be exposed, we say, take Dr. S. A. WEAVER'S NERVE. It is superior to any medicine now known for CLEANSING THE BLOOD from all foreign or vitiated humor. For scrofulous affections of all kinds it is warranted a POSITIVE CURE. It never fails. It has cured those who were suffering from the IMPROPER USE OF MERCURY, after every other tried remedy had failed. It is, in fact, BETTER calculated for seafaring men than any preparation ever prepared. You have only to try it to be convinced of the fact.
1 July17

JAMESON & VALENTINE'S EATING ROOMS.—This Restorateur, at No. 1 Spring

MISCELLANEOUS.

For the Watchman and Reflector.

EXCURSION TO NIAGARA FALLS.

On the morning of June 12th, at 7 1-2 o'clock, we took the cars at the Worcester depot for Albany, on our way to Niagara Falls, via Montreal and Quebec, with Mr. Perham's company. Some of the party stopped at prominent cities and towns on the route, especially at Albany, Troy, Saratoga, Montreal and Quebec, but we proceeded directly to the Falls, preferring to tarry at these places on our return. We arrived at Springfield at 12 o'clock, and at half past, were on our way again for Albany. By the aid of two locomotives, the cars were rapidly drawn up a high grade of 80 feet to the mile in Berkshire county. The trip through the western part of Massachusetts is a pleasing one to the admirer of rugged nature. We reached Albany by 3 1-2 o'clock, at 6 were in Troy, about 8 were at Saratoga Springs, and in several hours more were at Whitehall, where we took the steamer Burlington for St. Johns, Canada East, having a distance of 120 miles to travel, through the entire length of Lake Champlain. This Lake, on account of the beauty and variety of its scenery and its historical incidents, is one of the most interesting bodies of water in our country. The width of the Lake varies from one-fourth of a mile to about thirteen miles, with a mean width of perhaps four miles. For about twenty miles after leaving Whitehall the Lake is exceedingly narrow, crooks around through the hills, and then stretches out into a broad sheet of water. Twenty-four miles up the Lake are the ruins of old fort Ticonderoga, which was our first trophy in the war for Independence, and was taken by surprise by Ethan Allen, at the head of 83 men, mostly Green Mountain boys, on the morning of the 10th of May, 1775, who demanded its surrender "in the name of the Great Jehovah and the Continental Congress."—The next morning found us in St. Johns, an ancient looking town in the British dominions, where we took the cars for Laprairie. On arriving at L., we entered the steamer British Empire, for Montreal, and arrived at noon, on Friday. At 5 o'clock, P. M., we left Montreal by railroad, for Lachine, and there took a steamboat for Ogdensburg. After proceeding sixteen miles, our steamer entered the Beauharnois Ship Canal, which is twelve miles long, and has nine locks. When the boat passed into this canal, the lock in the rear of the steamer was closed; another lock in front of the boat being opened, the water rushed in, thus raising our steamer up seven feet. In a similar manner, we slowly passed through eight locks, all of which had ten feet "lift," except the last, which had but three feet lift. When in the last lock, our vessel had raised eighty feet. At about sunset, while on this canal, we had, for a few moments, a slight sprinkling of rain from an overhanging cloud. During the rain, the sun shone out, giving us a charming rainbow, which formed a bright and perfect semi-circle, resting on the horizon. A short distance from this bow, an entire shadow of it was formed of much beauty. While every beholder was gazing with admiration, a gentleman remarked that he had "seen a rainbow as good as that." But on the rich coloring becoming more distinct, he added, "Well, I will give in now."

On leaving this canal, our steamer entered Lake St. Francis, (the widest part of the St. Lawrence,) and proceeded thirty-six miles, when she entered another canal, twelve miles in length, having seven locks, which give fifty feet lift. By these two canals, the steamer was raised 130 feet above the river, where we first entered the canal. The passage through these canals, to a man of patience, is very pleasing, as the noble steamer seems like a splendid car slowly passing through a road in the country, where the scenery is diversified by green banks, scattered houses, farms, villages, etc. Near the termination of the canal, and at its entrance into the St. Lawrence, is had a charming view of the Long Sault Rapids, as you pass very near them. At these Rapids, which extend but a short distance, the water descends rapidly, and is much troubled.

The land on each side of the St. Lawrence is very good, but that on the northern side is the best. It is a general fact, said an intelligent passenger, that the land on the northern side of rivers is always superior. While passing over the Rapid du Platte, we had a fine sight of a blue heron, seated on a rock at a short distance from us, which would probably measure from four to five feet from toe to beak.

On the Canada side of the river, opposite Ogdensburg, is the town of Prescott. This is quite a pretty town, and is noted for the 7 by 9 rebellion which occurred there some twelve years ago. The "Patriots," in 1838, commenced their efforts to revolutionize Canada, by attacking this place from the American side. After getting possession of the town, they burnt six or seven buildings, the naked stone walls of which are distinctly seen near the water side. It was on Sunday morning that the Patriots took possession of the place; and they kept it till the next Wednesday. Three English steamers were in the river at one time battling away, and 3000 of the militia and regulars were in contest with them. The Patriots got out of ammunition, and fled into the stone windmill, on which marks of cannon balls are distinctly seen. These Patriots were from New York State, and were joined by but few of the Canadians. Seven or eight of those taken prisoners were hung at Kingston; some others were banished to Van Diemen's Land.

We arrived at Ogdensburg on Saturday, at about 2 o'clock, P. M., having made an almost continuous trip of 600 miles in two days and a half. The steamer that was to take us to Lewiston, having met with an accident, we were obliged to wait a day and a half. In this town, we attended on the Sabbath, at the Baptist church, and had the pleasure of seeing one person baptized in the river at the base of quite a steep bank, fifty feet in height. The assembly was very quiet and attentive. On visiting a Sabbath school connected with the Presbyterian church, it was pleasant to see the pastor engaged as a teacher, and as many adults as children in attendance.

We left Ogdensburg in the steamer British Empire, for Lewiston, having 74 miles farther to travel on the St. Lawrence, before entering Lake Ontario at Kingston. On board this steamer, among the steerage passengers, were some musicians, who were easily induced to favor us with music from a hand-organ and a Scotch bagpipe. Among these passengers, also, was a young man lying on a litter, with his leg in splinters, who stated that while sailing on a raft from River Trent, on his way to Quebec, he was passing Eel-wire Rapid, when a drunken Indian ran his crib (part of a raft,) against him, thus breaking his leg. Finding the man only possessed one dollar, and there was a prospect that his leg would have to be reset, on stepping round among the cabin passengers, in a few moments a pretty sum was collected, for which he was very grateful. All who were asked, cheerfully gave something, excepting one or two foreigners, who had "no change."

On the St. Lawrence, our steamer passed ten very large rafts of timber, on each of which were from eight to twenty men to manage them. The timber was doubtless brought from Lake Erie to Kingston, and there made into rafts to be carried down the river.

One evening, while on this boat, on suggesting to several professors of religion that it would be well to have a conference and prayer meeting in a choice part of the boat, all readily assented, and an hour or two was profitably spent in prayer, singing and exhortation. Several times the experiment of having religious meetings on board was tried and proved successful. Even some thoughtless young men said they wanted "some kind of excitement," and were glad to listen to singing, to an address, or to a discourse. If Christians have the *courage* to get up a religious meeting, when spending one or two evenings on the water, they would find but little difficulty in doing so.

In conversation with the clerk of the steamer, we learned that American captains are required to become naturalized British subjects, and English captains must first become naturalized American citizens, before they are allowed to run steamers on the St. Lawrence. English captains, too, are not allowed to carry freight from one American port to another; and no American captain can take freight from one English port to another.

In many of the ports where the boat stops, there are custom-house officers, to whom the captain must present reports of the commodities to be landed. Trunks, boxes, &c., belonging to passengers, must, in certain ports, be placed where the officers can see them. Captains are sometimes required to furnish a report of all the freight they carry from the different ports on each side of the river. On arriving at Montreal, another report is requisite, showing all the freight that has been taken on the trip, whether conveyed to the American or English side. A statement must be rendered, also, of all goods that may be taken on board there for American ports, and the value of the same. At Ogdensburg, the American custom-house officer requires a report of freight taken for Canadian ports. All goods on which duties are required, if not reported, are liable to be forfeited.

At Kingston, we entered Lake Ontario, and had the pleasure of passing the "Thousand Islands" by daylight. These islands are mostly very small, are near together, and covered with verdure and trees. We sailed through nearly the entire length of the fine Lake, then up the Niagara river, to Lewiston. This river varies in width from a half to three-quarters of a mile, and on either side are red colored banks, 40 feet high, composed of red ochre, which can be made into paint.

Opposite Lewiston, on the Canada side of the river, connected by a Wire Suspension Bridge, is the antique looking village of Queenston. On the heights is seen Brock's Monument, a round shaft, built of whitish stone, 126 feet high.

At Lewiston, our company took seats in ill-looking cars, each of which was drawn by three horses, up an inclined plane, and around high hills. On some parts of the narrow road the bank rises on one side 60 feet, and on the other descends 60 or 70 more. After proceeding about three miles, we took cars drawn by a locomotive, and in fifteen minutes found ourselves riding through the main streets of Niagara, where we got a glimpse of the Falls, and experienced a momentary feeling of disappointment. U.

BLIND LOUISE.

She knew that she was growing blind—
Forsaw the dreary night
That soon would fall, without a star,
Upon her fading sight:

Yet never did she make complaint,
But pray'd each day might bring
A beauty to her waning eye—
The loveliness of Spring!

She dreaded that eclipse which might
Perpetually inclose
Sad memories of a leafless world—
A spectral realm of snows.

She'd rather that the verdure left
An evergreen behind,
Within her heart, as summer leaves
Its memory on the pine.

She had for wish; for when the sun
Outhung his eastern bower,
And shed his beauty-light on all—
A world of May-time flower—

We found her seated, as of old,
In her accustom'd place,
A midnight in her sightless eyes,
And noon upon her face!

AARON BURR.

Lawrie Todd, in some reminiscences of house No. 1 Broadway, New York, written for the Home Journal, gives the following interesting sketch of Aaron Burr:

The public and secret history of Aaron Burr, if revealed, would make an interesting volume. Time has not changed the appearance of the building; its fronts look the same as they did fifty years ago. It was occupied by Sir Henry Clinton, her Majesty's Governor of New York. It was the head quarters of General Putnam in 1776. About the time Aaron Burr was appointed *aide-de-camp* to Gen. Putnam, and resided in his house, which was the theatre of one of those intrigues to which Burr became so notorious in after life.

Lord Percy was in possession of Staten Island, and had with him Major Mercerille, Brigade Major under Cornwallis. Major M. had a daughter beautiful beyond description, and although not quite fourteen years old, was possessed of a brilliancy of mind and majesty of person rarely excelled. By the fortunes of war, she became separated from her father, when she wrote to Gen. Putnam, claiming his protection. He immediately tendered her the hospitalities of his own house. The offer was accepted. Aaron, struck with sagacity, and talent of a peculiar nature, in mind, person and conversation altogether precocious, it was suggested that she was a spy—a man in female attire. Burr had private instructions from General Washington to watch her motions.

In this may be seen the honest simplicity of Washington's heart. He had no guile in his soul; and, thinking for others, he gave the keeping of this simple, beautiful maiden to the surveillance of Aaron Burr. Now, had Lucifer called a full council of devils from the infernal pit, he could not have selected a fitter tool to destroy this lovely female. Satan, having studied human nature for six thousand years, knew Burr to be his man, for he never employs a fool when he wants a wise man.

Once in the society of the infamous Burr, Miss Mercerill forgot all the minor duties of life, and easily became his victim. This becoming known, her father sent to demand her consideration. At the suggestion of Burr, Washington refused to deliver her up, and Congress ordered her to be placed in charge of Gen. Mifflin, at King's Bridge, and to be guarded with the strictest attention. After a short residence at this place, she was sent to Staten Island. She afterwards went to Europe, was married, and became one of the most celebrated women of her time. She published her memoirs in 1793, which excited universal attention, in which she spoke of Burr in the most unbounded gratitude, as one who had won and conquered her heart before she was fourteen years old!

About the year 1795, Col. Burr was the owner of nearly one-fourth of a block fronting on Nassau Cedar and Liberty streets and Broadway. He was an eminent lawyer, with an extensive practice. I was informed by one of the profession that his practice at one period was worth ten thousand dollars a year. I used frequently to sit on juries in the old City Hall, (now the Custom House,) when Hamilton and Burr were the opposing counsel. They were both acute lawyers and eloquent speakers. A remarkable incident took place one day. The two were trying the validity of a will. Hamilton, having the will in his hand, happened to hold it between the window and his eyes. He rose, and prayed the court to stay proceedings, and handing the will up to the Judge, (I think it was Brockholst Livingston,) remarked, "If the court please, there is a witness from heaven, that will set this matter at rest. If the court please, hold the instrument so as to look through the paper. The watermark is dated two years after the will was signed. The testator could not make a will five years after he was dead." Of course a verdict for defendant was given at once.

In the year 1800, Col. Burr was elected to the office of Vice President of the United States. On the 11th of July, 1804, he retired from political life. The fatal termination of the duel with Hamilton, and the verdict of "wilful murder," rendered by the coroner's jury, caused him to absent himself from this part of the country. He travelled through the Southern and Western States, for the purpose of getting up an expedition against Mexico, for which he was tried for high treason. He then fled to England, where his papers were seized, and himself thrown into prison. He was liberated soon after; travelled in France and Germany, and returned to New York in 1812. He resumed the practice of law, at No. 15 Nassau street. Being highly esteemed by his fellow citizens, the effort was unsuccessful, and he soon fell into decay in mind, body and estate. Matthew L. Davis, his last, solitary friend, stuck to him closer than a brother, and had him lodged in a solitary hut, with a lonely widow, on a desert sand-bank in the wilds of Staten Island. Here, through the bounty of Mr. Davis, he lived for eighteen months, and here, on the night of the 14th of September, 1836, died Aaron Burr, in the eighty-first year of his age, with not a friend to close his eyes, or wipe the dewdrops of death from his brow. Washington, Adams, Jay, and Hamilton died surrounded by weeping friends, and their graves were bedewed by the tears of a continent. But that benevolent one, I will honor; he that despiseth me shall be lightly esteemed," saith the Book whose author was divine. Burr was buried at Trenton, N. J.

SPANISH FLY AND COCKROACH.

Some traveller has made the following singular observations in natural history:

Although the cockroaches abound inconveniently at the Mauritius, it was not without pity that I saw them consigned, as they frequently were, to a living grave by a wicked looking insect much resembling a Spanish fly. It was impossible to witness his proceedings, combined with his glittering blue and green dress, without imagining the selfish demon of a pantomine leading an innocent victim to perpetual entombment in some haunted cavern. Let the cockroach be moving never so briskly across the wall, he has no sooner caught sight of the fatal insect—not a quarter of his size—than all energy leaves him, and he stands stupidly resigned. The fly then walks up to him, feels him hard in the face, and presently putting forth some apparatus which stands him in place of a finger and thumb, gently takes the cockroach by the nose and leads him daintily along for a foot or two. Leaving him there, he commences a thorough examination of the neighborhood, beating the ground up and down like a well-trained setter, and not finding what he wants, returns to the cockroach and leads him on a little further, when the same process is gone through, sometimes for hours, till the whole wall has been examined. Chinks there are in plenty, but they do not suit him; he has taken the measure of his victim's bulk, and means to lodge him commodiously. Presently a suitable hole is found, and the fly, moving backward, gently pulls the cockroach after him into his last home. What horrors are perpetrated in this dark recess cannot be more than surmised. The object undoubtedly is to engage him as a wet nurse. No doubt the poor cockroach is bored in some part not vital, and eggs laid in him; a purpose, indeed, for which his succulent motherly frame seems peculiarly adapted. And not improbably during this vicarious incubation, he is supplied with food till he hatches.

SIR ISAAC NEWTON.

In the middle of the seventeenth century, there was an English boy of a mean and diminutive appearance, and behind all other boys of his age. He was constantly at the foot of his class, and verily it was believed that this boy would become only a bungler of some kind, for surely the soul of learning was not in him. But at the age of twelve, a change was wrought in the character and fortune of the youth, that had never obtained a "reward of merit," and was regarded by teacher and schoolmaster as an inferior. At this time an altercation took place between this backward boy and the one above him in the class; whereupon the latter gave him a very unpleasant kick in the stomach. Enough. The pride of the boy was outraged; revenge is sweet, that he was too weak to cope with his opponent physically. How, then, shall he be humbled? Ah, an idea—a splendid conception! he resolved to surpass him in study, get above him in the class, and there remain, to look down upon his enemy, and clip from him the honors he now so vainly wears. This will be a triumph worthy of mention; peacably got, none the less glorious; a revenge that physical giants might envy. He resolved, and accomplished it; became a most devoted scholar; commenced a career of glory; and Sir Isaac Newton appeared with the key to unlock the mysteries of motion, and to draught a true chart of the stupendous universe!

BURNING OF A CANE-BRAKE.

Dr. Bow's *Southern Review* for April, notices a pamphlet, by A. F. Olmsted, A. M., illustrated by an engraving, showing the extraordinary *variety of whirlwinds* occasioned by the burning of a cane-brake he saw North Alabama. The flames and smoke ascend after a most singular manner, and give rise to some curious investigations, which we have not space to follow with the ingenious author. From this work the "*Review*" extracts a description of the cane-brake:

"The cane, as is well known, belongs to the order of grasses, (Gramineal family Avenaceæ.) It grows to a height of thirty-five or forty feet, although but an inch or two in diameter at the base, and has a round, hollow stem, with knots every ten or fourteen inches. At the top there is a head of foliage, brush-like in appearance, made up of long linear leaves. The canes are met with on the banks of all the rivers in the extreme Southern and South-Western States, particularly in the States of Alabama, Mississippi, Louisiana, and Texas. The rapidity of their growth is wonderful.

It is reported that young plants sometimes increase ten inches in length in a single night, and a large tract of land in a favorable situation will become covered with full grown canes in an incredibly short period. They form dense thickets, the stems often standing but an inch or two apart, although rising thirty-five or forty feet. They thus constitute a barrier impenetrable by man and large animals, and consequently become a refuge for all kinds of small animals. Through the thickets there are occasional passages, due to streamlets or some variation of soil. There are occasional large trees here and there, in a cane-brake, which probably started before the cane covered the land; but almost all other vegetation is excluded. In clearing such land only a few simple tools are employed—as a carpenter's adze, or an axe, or a kind of hoe, called a 'cane-hoe,'—and a single blow is sufficient to divide the stalk. The laborer grasps the cane with one hand, and as fast as cuts it, throws it behind him, and passes on. In this way an acre of land is soon cleared. To prepare it for the plough it is only necessary to fire the cane; as the roots are, for the most part, near the surface, they are consumed at the same time, and the land is then ready for immediate tillage. From the ease with which it is cleared, and from the fertility of the soil (which may be accurately determined by the size of the canes,) cane-land is preferred above all others in the region.

The canes lie for a month or six weeks to dry, and then are gathered into heaps, and set on fire in several places at once. As soon as the burning begins, the air that is confined in the hollow jointed stalks, and also the watery vapour expand and burst the canes asunder with a loud report. These explosions occurring from a vast number of canes at the same time, produces a continued roar like the discharge of musketry from an immense army, while the flames roll on with great rapidity. No other sound besides this continual roaring is heard in the progress of the fire. This scene, therefore, differs widely from fires of brush and timber, such as those described in the thirty-sixth volume of the *Journal of Sciences*, which produced whirlwinds, accompanied by thunder."

CHAUCER AND THE EXHIBITION.

Chaucer, it would seem, possessed a prophetic faculty in his prefiguration of the Palace of Glass. The following quote occur in the "House of Fame," in the introduction to which the poet describes it as a vision, and speculates upon the causes of dreams, affirming his inability to decide whether

"Spirits have the might
To make folks dread o'night,
Or if the soul of proper kind
Be so perfect as men find
That it wote what is to come?"

"As I slept," he goes on to say,

"I dreamt I was
Within a *temple made of glass*,
In which there were more images
Of gold standing in sundry stages,
Is more rich tabernacles,
And more curious *pourtraitures*,
And quaint *vernicles*, more pinnacles,
And more subtle *portatives*,
Of gold work than I saw ever."

* * * * *

"Then saw I stand on either side
Straight down to the doors wide
From the dais many a pillar
Of metal that shone out full clear."

* * * * *

"Then 'gan I look about and see
That there came entering in the hall,
A right great company withal,
And that of sundry regions,
Of all kinds of conditions
That dwell in earth beneath the moon,
Poor and rich."

* * * *

"Such a great concourse,
Of folks as I ne'er yet no more shall,
Some within and some without,
Was never seen nor shall be more."

AGRICULTURAL.

HAY MAKING.

So much of the real value of the hay crop depends upon its being secured in the proper manner and season, that we may be allowed to say a few words on the subject, though we bring forward no new ideas to thorough-going farmer-readers.

The proper stage of cutting for hay in the growth of all grasses, is now generally conceded to be during their period of flowering. After that has passed, the plants cease their growth, the leaves begin to fall off, and they deteriorate rapidly in all their nutritive qualities—the saccharine and oily portions decomposing or evaporating, as well as concentrating in the seed—leaving the stalks dry and woody, like the straw of wheat and other grains. The plants used for medicinal or culinary purposes are always gathered when in full bloom, retaining then in greatest perfection their peculiar and valuable qualities.

The practice of the best farmers in haymaking is to mow the grass closely as possible,—spreading it evenly as soon as the dew or surface moisture has dried it sufficiently, and accomplish the whole work in a short time, if possible, and free from all exposure to rain and weather, has made us familiar with the business of the city, and given us an advantageous trade with the principal merchants in this and the other towns.

Below will be found our Tariff of Charges.

Refer to—Messrs. Child & Cushing, Messrs. Saml. Thacher & Son, Boston.

TARIFF OF CHARGES, &c.

RECEIVING AND FORWARDING.

Sugar, Molasses and Leather,		Boots and Shoes, per case, etc.	5
on per hhd.	etc. 25	Dry Goods, in boxes, bales,	
Coffee, per bale,	20	Crates, Trunks and other	
Hemp do.	10	packages, 5 to 25 cts. ac-	
Iron of 1 square, per hhd.	25	cording to size.	
Do. do. per tierce,	8	Coffee, Spices, etc. per bag,	4
Salt, Beef, Lard, Tallow,	5	Soap and Tallow Candles, per	
Whisky, &c. per bbl.	4	box,	2
Flour, Grain, and other dry		Sperm Candles, per box,	4
goods, per bbl.	3	Glass, per box, or bag, (small)	
Lard, Lime and Shot, per keg	1	1 cwt. to gallon feet)	3
Lard, do. do.	2	Manufactured, per bbl. for Nos. 1	
Corn, Wheat, Beans, Oats,		and 2,	4
and Salt, per sack,	2	Do. do. for No. 3,	3
Salt, per sack,	4	Liquors, in bulk, per gallon,	25
Cotton Bags, per bale,	10	Do. in half pipes,	12½
Earthen and Hardware, per		Do. in quarter casks and	
package,	12 to 25	do.	6¼

All Articles of Merchandise not included in above will be charged at proportion.

Commission and Storage on Consignment Goods will be charged per tariff as stated in the Charter of the Boston Board of Brokers.

CHECKSIGNS—On Collecting Drafts and investing in Exchange, 1 per cent.

Do. do. when unit is brought, 5 per cent.

***No sales granted unless positive orders are given, in which case a charge of 2½ per cent. will be added.

GENERAL TWIGGS'

HAIR DYE OR COLOR RESTORER.

Most people have probably heard of the anecdotical discovery of the Artificial Colour, of the U. S. A., but for the benefit of those who may have never heard it, we give the following account. The veteran returned from Mexico with his head as white as snow, and was received in New York with a rapturous reception; for the latter a physician in New York advised the use of

MRS. ALLAIR'S CELEBRATED AMERICAN HAIR COLORING—LAC SULPHUR—AND ROSE WATER.

This mixture cured the General, and in a few days his hair resumed its original colour, which it has since as luxuriantly continued.

In its cured and use proven it to be a safer restorer of White or Gray Hair, than any other, not injuring the skin. It is applied in a moment with a bit of fine sponge.

For sale, and sold by J. RUSSELL SPALDING, 23 Tremont Row, opposite Boston Museum, Boston.

***Orders by Express will receive prompt returns. 10—tf

HAIR FALLING OFF.

HAIR TURNING LIGHT.

Headache	Dandruff
Pain in the	Itching of the
Thin Hair	Dry Hair

All of the above complaints arise from which they are in a measure caused by the want of a healthy action of the skin, and the object was to remedy them is to use a stimulus to this organ. For this purpose the

ROSEMARY AND CASTOR OIL

OR, CHINESAN HAIR WASH, OR OIL COMPOUND,

has proved itself a safe and effectual remedy. It is at the same time a beautiful preparation for *Improving and Softening* the Hair. To be had at 23 Tremont Row, *opposite Boston Museum*, by the proprietor, J. RUSSELL SPALDING.

14—

CYTHEREAN HAIR WASH,

COMPOSED OF ROSEMARY AND CASTOR OIL,

For Beautifying, Restoring and Cleansing the Hair,

WITHOUT staining it as all oily or dry appearance, as many of the Pomatum Preparations now in use have a tendency to. It will give to the Hair an AUBURN HUE, and to all Light or Brown Hair a DEEP DARK AND RICH appearance and color. If rubbed well into the roots of hair with a stiff brush, it will afford immediate relief for the

HEADACHE.

It has been used in the same way with remarkable success to prevent the Hair from FALLING OFF, and is recommended with confidence to those who are troubled with this annoyance.

Put up in 25 and 75 cent Bottles,

to convince those who may wish to give it a trial with a small bottle before purchasing the larger, in which it cannot much change.

Prepared and sold by J. RUSSELL SPALDING, 23 Tremont Row, opposite Boston Museum.

—ALSO FOR SALE—

A splendid assortment of Pearl, Ivory, Buffalo Horn, and Shell-back HAIR BRUSHES, with a good assortment of Common Brushes.

N. B. All orders by Express or otherwise, will receive prompt attention, if addressed as above. 10—tf

PURE JUICE OF THE GRAPE,

FOR THE COMMUNION.

I HAVE received a fresh supply of this article. Specimens of this wine have been analyzed by Prof. Hayes, and pronounced free from brandy or spirit, and we confidently recommend it to be pure and genuine, and free from all fermentation. We have received certificates to the same effect, from some of the most eminent divines, from Rev. Drs. Woodbridge Jenks, and from Rev. Messrs. Kirk, Alden, Nicol, and others.

CONCENTRATED GRAPE JUICE.

This article is warranted to be the Genuine Concentrated Juice of the Grape, which is selected by an American agent now residing in Turkey. One bottle will make a gallon of pure Wine from distilled fluid. Price $1 per bottle.

I have the agency for the pure Native Wine, manufactured at Auburndale, by Messrs Glazier & Flint. It is the Juice of the Native Grape, from an adopted variety. No other sorts used besides those of the most delicate flavor.

For sale, a large assortment of WEST INDIA GOODS and GROCERIES, by wholesale and retail.

JOHN GILBERT JR.,
21—3m 158 Tremont, corner Bromfield st.

NEW ERA

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GREAT REDUCTION OF POSTAGE.

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FOR SALE—in Framingham Centre, a genteel, two story, modern built House, nearly new, containing 10 rooms, marble chimney pieces, and in perfect order, with a convenient stable attached; 11 acres of the best of land, covered with choice fruit trees. The location is pleasant, and within a few minutes' walk of four churches, a hotel, post office, stores, &c.

Terms liberal, and possession given immediately. Apply to LORING, PORTER & CO., 25 and 27 Water street, C. WRIGHT, or E. WHEELER, Esq., Framingham, and J. W. OLMSTEAD, at this office.

Framingham, May 9, 1851. 32—tf

IMPORTANT TO GENTLEMEN.

SPRING ARRANGEMENT. I find my plan of favoring cash customers approved by many, who are pleased to know a place where they can procure Clothing made in the most thorough manner, and where they do not have to pay 25 per cent. to offset bad debts.

The addition made to my list of customers the last six months will enable me to furnish Clothing at prices lower than can be afforded by those who do a strictly credit business.

My spring stock of Goods comprises the latest importations, large and well selected. I want every man to try me once and see if these things be true. Please call and examine at my rooms, 76 Washington street, up stairs. GEO. S. NICHOLS.

4—1yos

1, 2, 3, & 4 GERRISH BLOCK,

Corner of Blackstone and Ann Streets.

WETHERBEE & LELAND,
WHOLESALE AND RETAIL DEALERS IN
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WOULD respectfully inform their customers and the Trade in general, that they are now ready to exhibit and offer for sale a SPLENDID ASSORTMENT OF

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Gentlemen's Furnishing Goods,

Of every description, constantly on hand.

CUSTOM WORK

Made after the latest styles, and on the shortest notice.

A. WETHERBEE. E. LELAND.

17—3m

F. A. JONES & CO.,

1 & 2 TREMONT ROW,

ARE now prepared to exhibit to purchasers one of the largest and best assortments of

Dry Goods

ever offered in this city—comprising all the newest and most FASHIONABLE STYLES, together with many "Auction Bargains," which can be sold at about one-half the cost of importation. We have within a few days received from auction one more stock and stock—and we presume our increased facilities will enable us to offer inducements to purchasers which cannot be found elsewhere. At any rate, we pledge ourselves to continue the system of "Large Sales and Small Profits," which has made us well known to the closest buyers throughout New England as THE PLACE FOR BARGAINS. By giving us a call we feel confident

RETAIL TRADE,

we are able to know the wants of customers, and to supply them, and on examination, the candid judgment will be convinced that the

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Nearly opposite the head of Hanover street.

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THE PIONEER CLOTHING HOUSE.

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LARGE SALES AND SMALL PROFITS.

Men's and Boys' Clothing & Furnishing Goods,

THE Stock of this far-famed Establishment will be offered, for a short time, at

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To make room for the introduction of a complete assortment of RICH AND SPLENDID CLOTHING,

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Where every variety of Clothing may be found, and every facility afforded in the selection of Garments for CHILDREN and YOUTH.

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REMEMBER OAK HALL,

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IMPORTERS OF MEN'S FURNISHING GOODS,

HAVE on hand and are constantly receiving by arrivals from France and England every desirable style of Men's Gloves, Hosiery, Under Garments, Scarfs, Cravats, Laces, Pocket Books, &c., &c., first qualities Kid, Silk, Buck and Castor Gloves, from the most celebrated fabricants in Paris.

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Merino, Virginia, Worsted, Angola, Silk, Cotton, and Scotch Lambs Wool Half Hose, fashioned in the most approved manner.

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G. & Co., manufacture Shirts, Linen Collars, Neck Stocks, &c., which for workmanship, superior quantities, at prices most advantageous to the trade, at their Wholesale and Retail Furnishing Warehouse, No 93 Washington street, Joys Building, Boston. 1—

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GENERAL COMMISSION MERCHANTS
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FLOUR AND MEAL,

OFFER for sale at the lowest market rates, a general assortment of Southern and Western Flour, Corn Meal, Rye Meal, Shorts, Middlings, and Wheat Meal, in bbls., half bbls., and bags. The trade, Hotels and Families supplied. 29 GEORGE DANA. HENRY S. CHASE.

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